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# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXVI, No. 11  
WHOLE No. 639

December 31, 1921

\$4.00 A YEAR  
PRICE 10 CENTS

### CONTENTS

	PAGE
CHRONICLE .....	241-244
TOPICS OF INTEREST	
The Disarmament Conference—Advertising Catholicism; the Results—The Catholic Church in Haiti—Godefroid Kurth, Patriot.....	245-252
COMMUNICATIONS .....	252-253
EDITORIALS	
The Challenge of New Year's Day—Let Us Have Peace—Lynching the Constitution—The Crux of the Anglican Controversy—New Bedford and Seattle—A Plea for Clean Reading.....	254-257
LITERATURE	
The Visceral Test of Beauty—The Christmas Poet—Reviews—Books and Authors—Books Received .....	257-261
EDUCATION	
The Constitution and the Schools.....	261-262
SOCIOLOGY	
The Catholic Boys' Brigade.....	262-263
NOTE AND COMMENT.....	263-264

## Chronicle

**Washington Conference.**—The discussion of the limitation of submarines was brought before the entire Conference sitting as a committee of the whole on December 22, by Lord Lee, First Lord for the British Admiralty. The British

### Discussion of Submarines

spokesman advocated the total and final abolition of the use of the submarine in warfare, or, failing that, substantial reductions in the craft. The representatives of the other nations, except France, were somewhat vague in their statements, but it is clear from their attitude that the submarine will not be abolished, although limitations in number, and perhaps in size are likely to be made and the manner of their use may be regulated.

Lord Lee admitted, at the outset of his speech, the divergence of views entertained on the subject by Great Britain on the one hand and the remaining Powers on the other. He regretted that a conference

### British Views

called to limit naval armament should be actually contemplating an increase in the tonnage of submarines over their present strength. Should the undersea craft be permitted at all, it would be necessary for the Powers with great mercantile interests to increase their undersea fleets with the consequent increased taxation.

Going into details, Lord Lee endeavored to show that the submarine was not an effective arm of defense, since the methods of detection, location and destruction had advanced so far beyond the offensive power that it had a reduced value against surface ships. He gave figures from the late war to prove his point. Germany had 375 U-boats, of these 203 had been sunk. The only ships of war sunk by the submarines in legitimate warfare were obsolete ships not properly protected, at the beginning of the war. Not a single ship of the British Grand fleet had been hit. Over 15,000,000 men had been transported across the British Channel and not a man had been lost through submarines, except those on hospital ships. The United States had sent 2,000,000 troops across the sea without loss. From this it appeared that the U-boat had proved almost contemptible either for offense or defense.

With regard to the argument that the submarine was useful for the defense of coast lines and communication with colonies, Lord Lee said the coast line of the British Empire was almost as large as that of the five Powers's present at the Conference, and Great Britain had to defend the longest trade lines, but England's experience had shown her that submarines were useless for this kind of defense. The submarines of Germany had been deadly against merchant ships, having destroyed 12,000,000 tons of shipping and cargoes valued at \$1,100,000,000. They had also destroyed the lives of 20,000 non-combatants. A menace of such magnitude should be eliminated entirely, because this branch of warfare could be easily expanded in war, and the only way to do away with this possibility was to render impossible the maintenance of the submarine industry. The Treaty of Versailles had forbidden Germany the use of the submarines for any purpose. What was considered so dangerous if permitted Germany, would be equally dangerous in the case of other nations if not abolished.

Commenting on the argument that the submarines were a cheap form of naval equipment, he said that to make war cheap was a poor way to render it difficult. Besides the submarine was not cheap. Germany had maintained some nine or ten U-boats at sea during the war, but to cope with this small number Great Britain had been obliged to keep in service, on the average, not less than 3,000 anti-submarine craft. It followed, therefore, that the submarine involved very considerable expense.

In conclusion Lord Lee declared that at present Great Britain had the most effective submarine fleet, but was

prepared to scrap it in its entirety, and to disband the personnel, provided the other nations did the same. His country, however, did not intend to let the settlement with regard to capital ships be in any way affected by the status of the submarines but was earnestly desirous of having that kind of war-craft absolutely abolished, or, in any case, to have it very much reduced.

The Italian and Japanese delegations, in spite of Lord Lee's speech, declared that it was their conviction that the submarine was an effective and necessary branch of defense, and that it should therefore be maintained.

Admiral de Bon, speaking for France, took issue with Lord Lee on many points. He maintained that the submarine was an efficient means of defending sea coasts, and in proof of his contention cited

**French Views** the difficulty experienced by the Allies in approaching the shores of Germany, and the failure of the campaign in the Dardanelles. He also enlarged on its value for purposes of blockade. He spoke of the advantages possessed by the submarine for the observation of the movements of an enemy fleet. The horrors of submarine warfare were not intrinsic to it, but resulted from its misuse by Germany. Rules could be formulated, which would confine the submarine to honorable use and still leave it effective against both war and mercantile vessels. The protection it afforded could be had for a comparatively small expenditure. Therefore, France was in favor of retaining submarines, and claimed that her strength in this arm of the service should be equal to that of Great Britain and the United States.

The United States, during the first and second days of the debate, refrained from expressing an official opinion, but Mr. Hughes read the report of the Advisory Committee on submarines which had been

**American Views** appointed by President Harding to investigate the matter. According to this report, it was proposed to retain submarines, but to limit the future total tonnage of each nation on the basis of the tonnage actually possessed, that is, for the United States 90,000 tons, for Great Britain 90,000 tons, for Japan 54,000. After reviewing the methods employed by the Germans, the report drew the conclusion that unlimited submarine warfare should be outlawed; that laws prescribing the methods of procedure against merchant ships, both neutral and belligerent, should be brought into accord with the rules observed by surface craft; that the use of false flags and the arming of merchant ships should be proscribed. Speaking specifically of the use of submarines for the protection of the interests of the United States, the report said that the long coast lines of the country could be protected adequately only if submarine bases were maintained at suitable spots; the submarine would also be needed to protect the outlying possessions of the United States, their use could delay the

fall of these possessions until the fleet could assemble and commence major operations. The report said that 100,000 tons of submarines could be maintained at an annual cost of \$10,000,000, a comparatively small cost. The Advisory Committee did not approve limitation in the size of submarines.

**Czechoslovakia.**—As the good will of the Germans, who are about one-fourth of the population of the Republic, is desirable, chiefly because the relations between Church and

State must soon be discussed by the National Assembly, many Czech Liberal and Socialist politicians would have preferred a coalition with the German Liberals to the present one with the Czechoslovakian Popular Party, in order to carry a separation which would amount to the greatest possible spoliation and oppression of the Church by the State. So far pourparlers have had no tangible result, the Germans expecting concessions that are too far-reaching, but they are still under way and should they be successful, an anti-Catholic Czech-German majority would be the result and the representatives of the Popular Party might find themselves thrown out of the Cabinet on the first suitable occasion.

In this light an incident in the Popular Party becomes more important. Its Slovakian members demanded that the three secondary schools promised to the Catholics in Slovakia by the former ministry should be surrendered at once. Unfortunately, Mr. Srobar, the present Minister of Education, himself a Slovak, but a bitter enemy of the Popular Party, gave an evasive answer, to the effect that his predecessor's promise would be honored at a convenient moment. More could not be expected for the time being, as there are avowedly difficulties and even the Catholic Slovaks are not yet ready to take over these schools, but the Slovakian deputies did not believe in the Minister's sincerity. Their Czech friends wished further negotiations and a clear situation before a rupture, but the Slovaks were for immediate radical steps and consequently separated themselves from the Czech members by founding a group of their own in the so far united and well disciplined Popular Party, much to the satisfaction of the militant anti-Catholic papers, whilst the more sensible Liberal ones warn the Government not to exasperate the Slovakian Popular Party deputies who have Catholic Slovakia behind them. So far it is only a question of a group which maintains almost all the former relations to the main body, but the inner split is there, fraught with danger for the seceders themselves on account of their politically insignificant numbers, ten in the Lower House, six in the Senate; for the weakened Popular Party, whose prestige, if perhaps not its strength, has been greatly impaired, just when, in view of the dangerous future, it ought to be more united than ever, for the improvement of the general political situation.



The national pilgrimage to Rome was a signal for the *Yednota* to start a fresh campaign. Its leaders published "on behalf of 1200 priests," in liberal newspapers a demand to the Government to see to it

The "*Yednota*" that only Bishops favoring "reforms" should be elected, and these not by Rome, but by the clergy and the Faithful. Being, at last, threatened with suspension, the managing committee of the *Yednota* has sent out a circular inviting the clergy to a declaration of adhesion and defiance of censure. The union of the good priests at once adjured in the loyal Catholic papers their brothers not to listen to the seducers. The results on both sides must be awaited; the members of the rebellious committee are about to receive their second canonical admonition.

**Egypt.**—On November 14 the Egyptian delegation headed by Adly Pasha, which had been in London for some time negotiating with the British Government, rejected the

#### Breakdown of Negotiations

treaty prepared by the Foreign Office, broke off the conference and started for home. Last February Lord Milner, former Colonial Secretary presented to Parliament a report strongly advising that the Egyptians should be given self-government without delay, for the Nationalist movement against the "Protectorate" over Egypt, granted to England by the Versailles Treaty, was sure to prove a peril to the Empire. The Milner report was not favorably received by the Cabinet. Lord Curzon, the Foreign Minister, made demands the Egyptian delegates rejected and early this month a "white paper" was published setting forth the British policy in Egypt. The British Government wrote:

Great Britain undertakes to support Egypt in the defense of her vital interests and of the integrity of her territory. For the discharge of these obligations and for the due protection of British Imperial communications, British forces shall have free passage through Egypt and shall be maintained at such places in Egypt and for such periods as shall from time to time be determined. They shall also at all times have facilities, as at present, for the acquisition and use of barracks, exercise grounds, aerodromes, naval yards, and naval harbors.

To this proposal the Egyptian delegates replied:

While it would have been sufficient to agree upon a zone in the region of the Canal, where the ways and means of imperial communications and the force for their protection might have been localized, the draft confers on Great Britain the right to maintain military forces at all times, on any part of Egyptian territory, and places at her disposition all the ways and means of communications in the country. This constitutes occupation pure and simple, destroys every idea of independence, and suppresses even internal sovereignty.

The other chief point of disagreement was regarding foreign relations. Lord Curzon proposed the following items:

(1) The setting up of an Egyptian Ministry of Foreign Affairs, and the representation of British interests in Egypt by a High Commissioner, between whom and the Egyptian Foreign Ministry the closest relations shall exist. No political agreement

with foreign Powers to be entered into without consultation with Britain through the High Commissioner. (2) Egypt to appoint consuls abroad and Ministers in London and other capitals. (3) Britain to conduct the capitulations abolition negotiations and to accept responsibility for protection of foreign interests. (4) A Financial Commissioner, appointed by Egypt in consultation with the British Government, to be entrusted with the powers of the Commissioners of the Debt, and without his concurrence no external loan to be raised nor public service revenue allocated. (5) A Judicial Commissioner to be appointed in the same way, charged with the interests of foreigners.

To these proposals the Egyptian delegates answered that the High Commissioner clearly would have direct control of Egypt's foreign affairs and the Financial and Judicial Commissioners would interfere "with the whole internal administration of the country," in a manner wholly incompatible with the maintenance of Egypt's sovereignty and the realization of her legitimate national aspirations, so the treaty had to be rejected. The white paper announced at its conclusion that martial law will be maintained in Egypt by England until the "Act of Indemnity," which is considered indispensable for the protection of the British authorities in Egypt, has been enacted and has become operative in all the civil and criminal courts of the country. The *Manchester Guardian* believes that the "protectorate" problem must be solved as was the Irish difficulty, "by conference and mutual concession," for England's "present position in Egypt is neither defensible nor tolerable."

On December 23 a dispatch from Cairo stated that disturbances had broken out there because the British authorities arrested and removed to Suez Said Zagloul Pasha, a Nationalist leader, who had refused to cease all political activity and leave Cairo. Six of Zagloul's followers were arrested. Planes circled over the city, armored cars patrolled the streets, and two battleships were summoned from Malta.

**France.**—Montpellier has just celebrated with extraordinary solemnities the seventh centenary of its medical faculty. On the occasion of these festivities, in which the

#### The Church and Medical Science

President of the Republic, M. Millerand, as well as the most noted men of science, and especially of the medical profession, too part, *La Croix* of Paris bids its Catholic readers recall to mind a thoroughly Catholic event, the publication, 700 years ago, of the statute issued in the name of the Catholic Church by Conrad, Cardinal-Bishop of Porto, and Legate in Languedoc of Pope Honorius III.

For several centuries professors of merit had taught medicine at Montpellier. But their courses and plan of studies had been left to individual initiative and tastes. They were definitely organized only on the day when they received the approbation and confirmation of the highest moral and intellectual authority then in the world, that of the Popes. These were conferred on the faculty in the name of the Papacy, and by its authority, in letters patent

issued by the Legate, Conrad, August 17, 1220. Circumstances alone caused the official celebration of that important event to be deferred to the present year. By placing the medical studies of the new faculty under the protection of the Sovereign Pontiff and the immediate jurisdiction and care of the Bishops of Maguelonne and of the Provost of Saint Firmin, the Legate, Conrad, became the Founder of the Montpellier School of Medicine, the oldest of the French medical schools and one of the oldest in the world. Thus, adds *La Croix*, it is to the Catholic Church and to her Pontiffs France owes the organization and standardization of its medical courses.

Created by the Church, the medical faculty of Montpellier remained under its protection and direction. The statutes of Legate Conrad were confirmed in 1239 by Pope Gregory IX. The same Pontiff defined the standard to be acquired, and the studies to be completed by the future professors of the school. By a Bull dated from Avignon, Pope Clement V definitely fixed the program of studies to be gone through by the pupils, and determined what authors should be studied. The faculty thus constituted and organized was an ecclesiastical body, whose staff and even whose students had to belong to the secular or regular clergy, though they were not necessarily priests. Among its professors, the famous school of medicine, thoroughly Catholic and ecclesiastical in its foundation, in its personnel, teachers and students, in its protectors, statutes and by-laws, can boast of that poor scholar, Jean d'Espagne, who first studied on its benches and then taught from its chairs. On September 13, 1276, Jean d'Espagne, famous throughout Christendom by his works on the causes and remedies of fever, and his commentaries on the masterpieces of Galen, was elected Pope under the name of John XXI. *La Croix* notes with regret, that while at the Montpellier celebration, the name of the pagan-minded and loose-tongued François Rabelais, also a student and professor of its medical school, was loudly acclaimed, that of the great Pope who lectured from its chairs, was comparatively forgotten. Among other clerical professors of the Montpellier school, *La Croix* mentions two of the most distinguished, Arnaud de Villeneuve, who taught at the school at the end of the thirteenth century, and the great clerical professor, physician of Pope Urban V, the illustrious Guy de Chauliac, whom one of the leaders of the modern medical science in France, Dr. Verneuil, calls the father of modern French surgery.

**Ireland.**—Nothing of prime importance happened in Ireland during the week ending December 27. Dail indulged in passionate oratory for and against the treaty, de Valera and Miss MacSweeney leading the opposition to the pact against Griffith and Collins. On Friday, December 23, against the protest of de Valera, Dail voted a

recess till January 3, by a ballot of seventy-seven to forty-four. While these discussions were in progress, Ulster was in a turmoil, County Tyrone being the scene of a pitched battle between Craig's famous "Ulster special constabulary" and Sinn Feiners. According to report, fifteen of the latter were killed and twenty wounded. And Craig is still irreconcilable, in appearance at least, if not in reality.

**Italy.**—The *Osservatore Romano*, *La Lectura Domini-*  
*cal* of Madrid, *Le Bulletin Salésien*, *La Croix* of Paris, give extended and appreciative notices of Don Paolo Albera, Superior of the Salesian Con-

**Paolo Albera**

gregation who died recently at Turin, universally regretted and beloved.

Paolo Albera was one of the greatest social workers of our times. He splendidly carried on the work of Don Bosco, and like him may be called the apostle of the poor and the outcast. Paolo Albera was born in Turin, June 6, 1845. He thus was sixty-six years old when he died. Educated in Salesian schools, he was graduated with honors in the University of Turin. His rare piety and gentleness, united to a remarkable gift of initiative and organization, soon marked him out to his superiors for important educational work and for the apostolate among the poor. For the latter he had the genuine and self-sacrificing devotion of his own father in religion, Don Bosco, and of St. Vincent de Paul. His work among the poor won him universal love and esteem. After his ordination, and while still a young man, he founded many school asylums and works for the toiler and the suffering in Italy and France.

While a member of the Board of Assistants of the Salesian Congregation, and thus charged with his fellow members to watch over the spiritual, educational and missionary labors of his brethren, he visited, as their official representative, the Salesian houses and missions of the Americas, from northern Canada to Patagonia, and then those scattered over northern Africa and Europe. Tireless, and in spite of his gentleness, of dynamic will and character he everywhere gave a new impetus to these works and left unmistakable signs of his wide vision and sanctity. After the death in office of the Venerable Don Bosco's first successor, Don Miguel Rua, Don Albera was elected Superior General of the Salesian Congregation. For eleven years he directed its destinies. The missions, the social works which his religious brethren are carrying on among the poor in the cities, were especially dear to the heart of this apostolic and indefatigable laborer. His work for the war orphans of Italy will forever stand as a monument to his own zeal and that of his Congregation. His life will in the future remain a model for the Catholic social workers of our age.

*The Dail,*  
*Disorders*



# The Disarmament Conference

GUILLERMO SHERWELL  
Special Correspondent of AMERICA

**W**HILE the Chino-Japanese conversation continued during the week preceding the great Christian holiday, public attention did not lack diversion. It seems as if this were a well-conducted orchestra with a soft musical motif running throughout the whole execution of a piece, and with some shrill metallic sounds breaking the monotony of the fundamental theme. As the fundamental theme in a musical performance is at times forgotten on account of the noise of the kettle drums, so in this Conference the Chinese problems are likely to be forgotten, sacrificed to more spectacular developments.

After all, we must not lose sight of the fact that the Four-Power Treaty and the whole question of armament are only a symptom of the disease, and not the disease itself. The cancer of humankind is the greed of politicians, which causes them to trample on the rights of weaker peoples and forces their nations to acquire all possible means of defense and aggression in order to keep their plunder and even to increase it, if possible. The anxiety for strong armament is only an answer to the question how to keep what is acquired and how to take from others what the latter have, while what really matters is how to cure the eternal human disease which converts men into beasts and nations into highway-robbers. Consequently, the Chinese question is a fundamental one, for it is a question of right and wrong. If questions of right and wrong were decided, not on a basis of convenience or expediency, but on right, on absolute right, on idealistic, so-called "impracticable" right, then all the other questions would settle themselves. Then, there would be no sphere of influence, possessions, colonies, dominions, but peoples mutually respectful of one another's rights and each relying for its future safety on the sacredness of those rights and the loftiness of human idealism.

The attempt to prevent future wars by agreement of the nations is a declaration of the principle that there are rightful wars. And there are no rightful wars for both contending parties. One always must be wrong; generally, both are wrong. And if it be accepted in abstract that in every war there is one party which is wrong and one which is more nearly right, the problem is reduced to the establishment of a proper tribunal to distribute justice and set things aright. It is impossible to decide properly on which side right is when each side is the judge alike of its own cause and that of its adversary. So long as each party ordains itself judge, it must possess the power to force its judgment on the other party; hence, the need of armament and the logical conclusion that every nation needs must strive to get as strong armaments as possible.

The best-armed nation can very well play the role of umpire for the whole world; but we may rest assured that that nation, instead of being merely umpire, will be the greatest spoiler of the weaker peoples. If the world is going to continue to set ratios for naval armament and to establish laws for civilized warfare, we may with reason throw up our hands in despair and abandon as hopeless the task of obtaining world peace during our generation. International contentions have been the object of conversations, conferences, treaties, alliances and all kinds of useless agreements, which are only the intermediary steps between one war and the one following; because war has been in the minds of men and remains there, fed by all the vices, by all the rapacious instincts, by all the beastly passions, by all the trivial and revolting vanities of men.

Let it not be believed that vanity is a minor element in war. Who are the heroes, who are the people to receive the most marked attentions and homages if they be not the men in uniform or on horseback? A mere walk through the streets of Washington will show the tourist a Valhalla of monuments of men on horseback, a Valhalla more imposing than inspiring. From one place, four can be seen all at one time. Almost every circle and every square has a man on horseback. The sculptor must work his imagination in order to invent new positions for the front hoof of the horses; the bent position of one of the forelegs has become a convention. In one corner or another a poet, a learned man, or a noted physician may be found half-concealed by the bushes, but the man on horseback stands in full glory, supreme, above everything. Moreover, the living models of the best cuts in military accoutrement who ambulate along our beautiful avenues are an incitement to youth to procure the disguise which attracts the attention of wayfarers and the admiring glances of the girls. The eagles of the colonel, the oak leaves of the major, or even the bars of the captain or lieutenant are social assets. Let the uniform be abolished, and the glamor will disappear and one of the causes for war, a minor one, to be sure, but no less a contributing cause, will fade away.

Loud sounds of cymbals, brilliant words flying about like fireflies, golden lace, and deep study to ascertain the proper words for a treaty which will last forever and be placed with the other famous treaties in history—all that is very beautiful, but China is still unheard, Japan is still conversing with China, Shantung has not been returned to China, and the Tsingtao-Tsinanfu railroad, built with German money and now in the hands of the Japanese, is going to be sold to China, but—there are many buts in

these affairs—Japan does not want immediate payment; a large proportion of the employes of the railroad must be her nationals. We must disabuse our minds; whatever China gets or whatever is returned to her will be under hard conditions and in such a way as to make possible intervention in the future, when this wave, which for many is merely a wave of empty idealism, has passed and is forgotten.

France came to the foreground during the week by her demand to be allowed to build ten modern dreadnoughts and to place herself on a footing of equality with Japan in the way of naval armament. She said she might later want 350,000 tons of the newest destructive machinery, and with that she wants to burden her people and to protect herself. Everybody but the French delegation "registered" shock at the announcement. They were astounded; they could not believe what they had heard. The demand was not even considered acceptable as a basis for further discussion. It had to be simply and flatly rejected. Some thought it had been advanced for bargaining purposes in the discussion as to submarine limitation. It was said by some to be simply a feeler put forward by the French delegation and that the proposal was not approved by Paris. Later it was learned that not only did it meet with the full approval of Paris, but that the French delegates had a regular army of facts and figures to justify their demands. If Japan, which has no distant possessions, must have a certain naval strength, why should France be expected to do without it when she has colonies in Asia, Africa and America, and long naval routes to protect? The argument of necessity put forward by Japan is still more applicable to France, while the argument of existing proportions seems to be well supported by French figures. Italy is content to remain with France. She will accept the ratio of 175,000 tons, the amount granted to France, providing, of course, that she does not stand alone in her acceptance. If she does not, then we shall have Italy also with 350,000 tons of crushing weight on her people and a moving threat against humankind at large.

It is strange that Holland, Belgium and Portugal, with their important colonial possessions, have not asked also for 350,000 tons of modern dreadnoughts. Perhaps they trust more in their rights, or perhaps they are not able or willing to impose so crushing a sacrifice on their peoples. Anyhow, the French demands came to enliven the situation and to give new zest to an interest which was beginning to slumber.

The ratio of 5-5-3, so far as we can surmise through the never-final expression of the delegates, was accepted by Japan, on the condition that she could keep the Mutsu, her most modern dreadnought. This makes it necessary for the United States to retain two modern battleships which were to be scrapped instead of two of those which had been at first condemned. England, which, it seems, was ready to suspend naval construction altogether, sees herself compelled to build two new super-Hoods, whatever

they are. All this was settled in the most friendly of atmospheres and with the most suave and cordial words of international amity.

Of course, not all these expressions are taken at their real value. The spirit prevailing at the Conference is the spirit of war. Only the crushing burden of taxation may compel the Governments to reduce their weapons, but this always with a view to future attacks from those who are not friends. That the spirit of war is prevalent all over the world is shown by one of the most significant events in the last few days. It is said that the experts who are studying the question of aircraft, submarines, poisonous gas and rules of warfare resolved that poisonous gases should not be employed in future hostilities. It is also reported that an earnest protest was put forth at once, not by the military men, not by the sanguinary fighters, but by the retiring, modest, and even sweet, learned chemists, who, perhaps, considered it a slight to their science not to utilize it in the supreme aim of men—the destruction of their fellow-creatures. Today, as in the times of the Syrians and Chaldeans, war is the normal state of the world, and it will be so until a great reversal of ideas occur, and high-sounding abstractions give place to real, concrete truths of the sacredness of the life and freedom of each of us, the sanctity of the home, the respect of all professions tending to better life, until a deep repugnance is felt for the foul occupation of shedding blood.

Declarations have been made to the effect that the Latin-American States are going to be consulted hereafter, and even that some kind of compact to solve American problems of the future will be established among the Republics of this continent.

An American system of policies should be not only the easiest thing to establish but the most inspiring one. Very little is to be sacrificed to obtain this result. We must give up some of our mistaken policies to regain the trust of our Southern neighbors. We must step out of the Dominican Republic, Haiti and Nicaragua. We must settle in a proper way our Porto Rican affairs, with full respect for a nation of over 1,000,000, not only fully civilized but highly cultured, men of a different race than ours, and unwilling to be the subjects of any foreign power. We must adjust our relations with Cuba, and we must put an end to the *de facto* spheres of influence that we have in Central America. We must show that we really do not want a foot of foreign territory nor an atom of foreign dignity sacrificed to our policies. Then we shall see that all the countries to the South will again regard us in the light of the Big Brother of 1822, who stretched his hands to the newly born Republics and recognized in them full equality in the concert of nations. Then, American policies can be presented to the decaying European world. We of this hemisphere have no age-long antagonisms; we were born in the same fashion; and we live the same life and work for the attainment of the same ideals. Freedom here is no man's concession, no king's generous gift; all our fathers wrung



it from crowns and colonial ministers, or came here to this side of the Atlantic to earn their share in its benefits, cheerfully abjuring allegiance to the ancient empires with their social castes and their complaisant compromise with the forces of social decay. We were not made free; we were born free. And when our countries broke loose from the bonds of Europe, they established a system of government consecrated to the principle that every man has a right to obtain his own happiness with no other limitations than those imposed by the free activity of his fellow-men, all in harmonious coexistence under the protection of law made by all for the benefit of all.

This is the common, underlying principle of America. Service is the motto of the American Republics. America is open to foreign men but closed to foreign policies, because America does not want to be contaminated by any of the extreme theories of despotism or anarchism, but to live free and give of its freedom to all those who want to come to our home and make their abode with us. This inspiring principle, when supported by a concrete compact of the American nations, will undoubtedly put to shame the European countries, full of old hatreds, and make them understand that those antagonisms are not worth while, because all hatreds of nations are pure abstractions, while the concrete, pitiful thing is that they fall on men and homes, dishonoring them, destroying them, and making of this world nothing but a menagerie *sans ménage*.

This week ended with cold in the streets and warmth in the homes. Men are rushing home with bundles under their arms and smiles on their lips. At home, there is a green tree with bright lights and much cotton, to imitate the snow of the mountains. We can almost hear hoofs of reindeer and laughter of children. Santa Claus, *Noël*, *Tio*, *Noche Buena* . . . in all languages the scent of innocent love fills homes and goes up to Heaven. Let us hope that after this night and day of Christian joy, the nations now conferring in Washington will discover in love the way to peace.

## Advertising Catholicism: the Results

THOMAS F. COAKLEY, D.D.

FOR two months two Pittsburgh Catholic business men, whose identity is still a closely guarded secret, have been paying for advertising space in the Pittsburgh daily newspapers for the purpose of calling attention to the doctrines of the Catholic Church. As a result of this pioneer work in Pittsburgh, other men in widely scattered parts of the country, as far west as the Pacific coast, have done the same thing, using the material of the advertisements in the Pittsburgh dailies. These paid insertions have now ceased, temporarily, and it may not be without interest to calculate the advantages or disadvantages resulting from this first attempt of laymen to advertise the Catholic Church in a commercial way.

First of all, it should be remembered that Pittsburgh

is the Presbyterian capital of the nation; Pittsburgh has almost as many and as militant Orangemen as Ulster itself. The North of Ireland men were early on the ground, they grew up with the city, they are the so-called first families, they have all the money, they own all the newspapers, and in general they think they control, and they actually do control, the city in its intellectual, social, commercial and financial aspects. The appearance of the Catholic advertisements, therefore, sponsored and paid for by two Catholic laymen, at a cost of \$50.00 a day, created no small sensation among these self-sufficient people, whose prestige was thus challenged in gentlemanly fashion, in their own very newspapers. Hitherto their attitude towards the Church was that of a superior to an inferior, one of toleration and aloofness. But overnight the situation seemed to change, and an aggressive policy was inaugurated by those who for generations were considered inarticulate. Within a few weeks the newspaper managers began to serve notice on the two Catholic business men that their advertisements were no longer welcome, and the further use of the papers was denied. Paper after paper did this, until there remained only the *Post*, the *Dispatch* and the *Leader*. Of these, the *Leader* alone seemed anxious to publish the advertisements indefinitely.

On the other hand, the newspaper managers, owners and editors had their own troubles. They began to be bombarded day after day by preachers, ministerial unions, and male and female Bible-class superintendents, either to suppress the Catholic advertisements, or else to admit to their columns a vilification of the Catholic Church. To the credit of the newspapers be it said that they declined to become a party to any such tactics. They said they would not accept any material unless it were educational, constructive, explanatory and not abusive.

At length, after about six weeks of this vain attempt to break up the Catholic advertisements, several Protestant laymen secured a Protestant minister to prepare some Protestant advertisements, which appeared for about two weeks in one Pittsburgh paper, the *Dispatch*. In the meantime, preachers all over the city began to be disturbed by the Catholic advertisements, and they sent notices to every newspaper, advertising their Sunday sermons on "Why I Am a Protestant," and purporting to answer questions based upon the Catholic advertisements. Yet again a significant fact occurred; not a word of these things appeared in the Monday morning papers derogatory to the Catholic Church.

Within a month after the Catholic advertisements started, it is safe to say the entire population of the city, Protestant and Catholic, was on the alert to see the respective advertisements, Protestant and Catholic. They were the topic of conversation on street cars and railroad trains, in clubs and restaurants, in business offices and homes, in schools and synagogues. During all this

religious interest, the claims of the Catholic Church to recognition vied with the Disarmament Conference as the most interesting news item of the day. The Catholic advertisements pursued the even tenor of their way, one doctrine each day, utterly ignoring the Protestant advertisements.

In the meantime a number of Catholic laymen began to bombard the writer of the Protestant advertisements, pointing out their inconsistency, showing their misquotation of the Protestant Bible and, what is more strange, their statement of Catholic Faith, though the Protestants were apparently unaware that they were stating Catholic doctrine. As a result of all this, in about two weeks a notice appeared one morning at the foot of one of the Protestant advertisements stating that they were to cease immediately, no reason being given.

Thereupon the two Catholic business men inserted a note that they, too, would, for the present at least, cease their advertisements, and they did so on December 8, with a beautiful prayer to the Blessed Virgin on her feast day.

Now for the general result. It seems unquestionable that, as far as Catholics are concerned, they have had no small amount of backbone put into them by the insertion of the advertisements. Some conversions have already taken place, one entire family of six, all known to the

present writer, have been led into the Church. As for non-Catholics: the courage of Catholic business men who dared lift their heads in this community, so long the great central stronghold of Protestantism: their statement that Catholics are one-third of the community, their quiet assumption of being a group that deserves and demands just recognition, their appeal to human reason, their ability to stand up before the world and proclaim and defend their Faith, their statement that the leaders in every department of human activity have almost invariably been Catholics, have caused the city at large to regard in a new light the ancient Holy Catholic Apostolic and Roman Church.

Not all Pittsburgh Catholics were in favor of these advertisements. Some sane and saintly among the Faithful, the clergy included, bitterly opposed them and tried to stop them. But it was noted that none the less they clipped them carefully every day and preserved them, while the Sisters in the parish schools did the same for the children in the classrooms.

The doleful thing in all of this is that we Catholics are at the mercy of our enemies when it comes to getting the ear of the public through the established news agencies. We are twenty millions without a voice.

## The Catholic Church in Haiti

WILLIAM B. McCORMICK

*Special Correspondent of AMERICA*

THE one outstanding, unified, creative force in the Republic of Haiti is the Catholic Church. In a land rather unusually barren of cultural evidences, historic monuments, symbols of public or private benefactions, the Catholic Church stands out in high relief as the single agency that has endeavored, through Haiti's troubled career, to carry on the work of religion, the teaching of the people, the preservation of the few monuments of the country, all the while keeping faith with the Government and the people in administering the funds appropriated for a definite purpose. The outlines of Church history in the Republic have already been ably sketched for AMERICA'S readers, but to study the effects of that troubled, and often tragic, history in Haiti itself is to realize with overwhelming force how heroic has been the struggle of Bishops, priests, Christian Brothers and Sisters ever since the days of the establishment of the Concordat with the Holy See on March 29, 1860.

In reading the local history of the Church the reader cannot fail to be impressed by the number of times various churches and schools have been wholly or partially destroyed by fire. Nowhere in these histories, prepared by

the Church, does it appear that this destruction was the result of the burning and sacking of towns and cities by the revolutionary troops and mobs. Yet that was the real cause of the destruction in practically every case.

Above and beyond this material obstruction to progress was the still greater difficulty of coping with the system of graft that was the greatest evil of Haitian official life. Americans resident in Haiti make too much of native graft-tales. As a nation we can produce too many anecdotes of graft in its worst forms to make those in Haiti seem unduly evil. But in connection with Catholic Church history in the Republic this grafting evil touches us very closely. For it, too, often meant consequences of hardships almost unbelievable and which not infrequently resulted in death of religious men and women by starvation. To learn that in the years 1906-1909 fifteen Christian Brothers had died of starvation or the effects of starvation, and solely because they were not paid their pitifully small salaries, is to realize in a small degree the tragic results of the all-pervading system of government grafting.

Yet the Church has worked and prospered in spite of



this evil at one side and the poverty of the people on the other, a poverty from which there seems to be no escape until the system of taxation that has come down from the time of the French colonial occupation is reformed. In 1864, before the actual application of the Concordat, the archdiocese of Port au Prince, for example, had 14 parishes, 1 *annexe*, and 9 priests. According to the last annual report (for 1920) issued by Archbishop Julien Conan, the archdiocese of Port au Prince has twenty-eight parishes, as many parish priests, and a Catholic population of 736,920. The annual report of Archbishop Conan, I may mention, is one of the most significant evidences I found in Haiti of the thoroughly practical manner in which the Church is conducted under this prelate's very able administration.

At the present time there are five dioceses in Haiti. These are Port au Prince and Gonaïves, administered by Archbishop Conan; Aux Cayes, by Archbishop Jules Pichon; and Cape Haitien, Port-de-Paix by Bishop François Kersuzan. The clergy and members of the Religious Congregations, resident and on temporary leave, number 644 divided as follows: Secular clergy, 152; priests and Brothers of the Congregation du St. Esprit et du Cœur Immaculé de Marie, 19; priests and Brothers of the Compagnie de Marie, 18; Christian Brothers, 73; Sisters of St. Joseph de Cluny, 171; Filles de la Sagesse, 203, and Filles de Marie, 8. The Holy See is represented in Haiti by Mgr. Frederick Fioretti, Chargé d'Affaires since the Papal Nuncio was transferred to Belgrade a year ago.

Throughout the Republic there are 100 parishes and 350 chapels. To about 100 of these chapels are attached rural schools, for distant inland congregations, and a priest's house of very simple character. They have no resident priest, the parish priest or one of his assistants goes to the chapel once every month, on an average, spending one to two weeks instructing the people. In the cities and towns the church structures are for the most part substantial buildings. It has been the custom of the Haitian Government, and this is followed by the Occupation, of making an appropriation for the building of a church and leaving to the clergy the task of furnishing it. This is an arduous task, owing to the poverty of the people. In the populous centers an effort is made to have the people rent chairs at the rate of forty cents a year; but the income from this and from the collections at the Masses is pitifully small. I did not have an opportunity to see any of the inland country churches or chapels, but from the barrenness of the city and town churches I visited, the country edifices must be of a very humble character.

Attendance at Mass is very general among the people and the lower classes are very devout and live up to their duties. I was told by American Catholics that this same spirit did not appear among the higher classes of the Haitians and that the spirit displayed in the Church of the Sacred Heart, in the fashionable quarter of Port au Prince, is distressingly irreligious. One American Catho-

lic woman told me that in a year's attendance at the Church of the Sacred Heart she did not see one Haitian woman go to Communion. Masses are said at four o'clock and at eight. The early Mass is attended by the workers and the poorer part of the population, who go from it to the markets to get their daily supply of food and then return to their homes to prepare breakfast. The last Mass is attended by the higher classes of society. The four o'clock Mass is a convenience for the people whose days begin earlier than ours and who go to bed, as a rule, much earlier than we do.

The people are very respectful to the clergy and there is a marked spirit of comradeship between the priests and the American residents in Haiti. In fact the only intellectual companionship the latter have, apart from that of their fellows, is with the Catholic priests.

Among the many evidences of the failure of the United States to treat the Haitian situation properly none is more striking than the case of the American welfare societies developed by the World War in their relation to the American military and the American residents in Haiti. The American Red Cross has a small establishment in Port au Prince for work among the Marines and for the training of native girls to be nurses in the General Hospital. But with the exception of the visit of a representative of the National Catholic Welfare Council, who accompanied the Senate Committee, none of our other welfare organizations appear to have given a thought to the Republic in spite of its very great need of work of this general character.

Although one-third of the enlisted men of the Marine Corps on duty in Port au Prince is Catholic there was no Catholic chaplain attached to the post, but there were two Protestant chaplains on duty while I was in Haiti. Through the efforts of Catholic officers a formal request for the assignment of a Catholic chaplain was made by Archbishop Conan to Colonel Russell, commanding officer of the Marine Corps, and he promptly forwarded the request with his approval to the Navy Department at Washington. Meanwhile work among the enlisted men of the Marine Corps and the Navy is being done by Father Marcas, of the Congregation of the Holy Spirit, who is a teacher of English at the Seminary of St. Martial in Port au Prince. Father Marcas also says Mass at the chapel on the grounds of the General Hospital for the American officers and their families, for the enlisted men, and the American civilians. He reads the Gospel in English and gives an instruction in our language, and thus the service is usually referred to as "the English Mass." On Thanksgiving Day morning Archbishop Conan honored the American Catholics by saying the Mass, a compliment that was highly appreciated. Father Marcas also gives religious instruction to the American children and holds catechism classes, but with his regular teaching duties it was felt that he, or some other priest, should have more time to devote to the needs of the

American Catholics in Port au Prince. A temporary arrangement of this kind was made through the good offices of the Catholic National Welfare Council while I was in Haiti, so that Father Marcas could have more time to devote to this work. But the American Catholics in Port au Prince feel that a Catholic navy chaplain is the real man to solve the problem, owing to the official standing he would have. The comfort the American Catholics take in the newly established chapel is profound, for few of them know French well enough to follow an instruction or sermon in that language with real religious interest. A smart-looking young enlisted man of the Marines, who comes from Sheboygan, Wis., served Mass while I was in Port au Prince and the manner in which he performed his duties showed that he was well trained at home and had not forgotten what he was taught. On the days I attended Mass the enlisted men formed fully half the congregation and I noticed that most of them had prayer-books.

Only one complaint against the Catholic Church was made to me while I was in Haiti, and that was brought to me by an American correspondent. It was to the effect that the Church did not carry out the terms of the Concordat regarding the education of native priests. Finding that the charge was made by a Haitian I asked to meet him and heard his story. He repeated the charge and made the comment that Haitians, specifically the members of the "Patriotic Union," felt that in the situation created by the American Occupation native priests would be very helpful to the national cause by telling the facts regarding the Occupation to their countrymen.

On making inquiries I found that the charge was wholly untrue. According to the terms of the Concordat the Catholic Church was to establish a seminary in France for the education of young Frenchmen for the priesthood who were to go to Haiti to work among the people when they were ordained. A seminary was also to be established at Petionville, a health resort in the hills three miles from Port au Prince, for the education of native priests. These institutions were to be supported by the Haitian Government. Both of these seminaries were established, that in France, in Finistère, where it is still conducted, and one at Petionville. But no young men came to the Petionville Seminary and after a few years the building was turned to other church uses. There have been native priests educated by Archbishop Conan, however, and at the present time the Archbishop is conducting a theological school in a building in the residential grounds with a class of nine boys. Like many American Catholics at home my Haitian acquaintance did not know what was being done in his own city by the Church.

No sketch of the work of the Catholic Church in Haiti would be complete without a reference to the hardships and austerities of the clergy, the Christian Brothers, and the Sisters. Their homes are bare of everything save the absolute necessities of life and a very few books.

Only one creature about their establishments looks well-nourished, the horse on which they make the rounds of their outlying chapels. The solitude of the lives of the priests in the hill-country is something not easy to imagine, for, except at very rare intervals, they are cut off from all intellectual companionship. It is this feature of the priests' lives that makes such a profound impression on the non-Catholic Americans living in Haiti. One of them said to me, in speaking of the lives of sacrifices led by the priests, "It would take a golden-voiced orator, indeed, to convince me that a priest who lived for twenty years back here among the hills was not sincere." To me the priests spoke little of the financial problems presented by so poor a country. Doubtless they have borne that burden for so long that its weight has become second nature to them. None of them complained to me or made any suggestion as to the people of the United States giving them aid.

Non-Catholic missionary work and anti-Catholic proselytizing does not make much headway in Haiti nor is it very much in evidence. The Catholic authorities estimate the Protestant population of the Republic at 2,500. The best figures I could obtain from Protestant sources were as follows: Episcopalians, 2,500; Wesleyan, 2,500; Baptists, 2,000; Methodists, 1,500; and Seventh Day Adventists, 300. Dr. Albert Lloyd, the representative in Haiti of the Episcopal Board of Foreign Missions, is working hard. So, too, is Mr. Turnbull, the Wesleyan clergyman in Port au Prince, who has the largest establishment in that city, outside of the Catholic institutions. When I met these two clergymen and saw the work they were doing I felt that Secretary Denby, in his notorious letter to Dr. Watson of the Federal Council of the Churches of Christ, made a doubly sad display of his ignorance regarding Protestant missions in Haiti and that this ignorance was a reflection on the superficial character of his study of conditions in Haiti.

The Seventh Day Adventists began a missionary campaign in Port au Prince two years ago, I was told, and at the opening of their campaign criticised the Pope and the Catholic Church. This brought forth a riotous attack on them by the young men of the city. Since then they have apparently transferred their activities to the north, having a missionary tent for services at Cape Haitien. An American official on duty at that place told me the Seventh Day Adventists had made a blunder last September by asking the natives to come to their tent at a certain hour on a certain night to witness the second coming of the Lord. This American related that he went to the meeting and found about 2,000 natives there. When the promised "coming" did not materialize the Adventist missionaries called another meeting for the following week, this being attended by about twenty-five of the natives. I could find no evidences of activities of the Masons, such as are so notorious in Porto Rico and the Canal Zone, nor of the Y. M. C. A. in Haiti.



## Godefroid Kurth, Patriot

J. A. VAN DER HEYDEN

**G**ODEFROID KURTH! Truly, there is something in that name. Dwell an instant upon it in thought and it will evoke the Orient and the Crusades; pronounce it and its sonority will strike pleasantly upon your ears; ask who bore it and you will learn, if you chance not to know, that the man did not belie the name. He was a crusader, indeed, a friend of the weak and the oppressed, a knight without fear or reproach, a poet, historian and orator, a model Christian and a patriot. His death dates back five years. It was attributed to the miseries brought about by the World War and occurred at Assche near Brussels, where his ashes quietly reposed and would still repose but for his very greatness. Arlon, the city of his birth, claimed them. Having helped to make him what he was by sending him to the university at the municipality's expense, it felt doubly entitled to his ashes. To Arlon they were transferred late last September, amid a display of civic and religious ceremonies that proclaimed to the world the whole land's pride in the achievements of one of its sons.

And what a son! One whose name will live through the imperishable monuments he raised to himself as a Catholic historian, as the historian of Belgium, the historian of the world's civilization. A son of Belgium, a son of the Church, he loved and served both. One of his literary gems, "The Church at the Turning Points of History," translated into English by Mgr. Day of Helena, Montana, thus points to the revered mother of his spiritual life as the handmaid of Christianity in civilizing the world: "In the history of mankind there are two great divisions. On the one hand there is the ancient world seated in the darkness of death; on the other hand, the modern world which advances in the light of the Gospel. This is the greatest fact of history to which no other can be compared." The advance is due, so he shows, to the Catholic Church, the reservoir of the Divine Life of Christianity distributing this life and renewing it at its source.

This indebtedness of the world's civilization to the Catholic Church, Kurth never ceased to dwell upon throughout his career as professor, author and orator, and particularly in such of his great contributions to historical science and biography as "*Les Origines de la Civilisation Moderne*," "*Sainte Clotilde*," "*Clovis*," "*Saint Boniface*," "*Notger de Liège et la Civilisation au X Siecle*," etc.

It is a long *et-cetera*; for the author possessed in an eminent degree that great quality of his race, persevering industry. Eight years before his death, still fruitful years of literary production, during which he was director of the Belgian Historical Institute, Rome, some of his admirers did for him what he never had had the courage, or the vanity, to do himself. They made up the nomenclature of the productions from his facile pen and reached the five-hundred mark without being satisfied that they had completed the list. Glancing over those pages of his own

bibliography, he exclaimed: "Like a sheep that leaves some specks of its wool on every bush, I left, for the last thirty years, my rhymes and prose in all the reviews I encountered upon the road."

Whatever it was that he wrote, whether poetry or prose, romance or history, his all-pervading thoughts were God, the Church, his country. But with all his devotion to the Church, with all his ardor to make her shine in the fullness of her splendor, he never closed his eyes to the faults of her members. True historian as he was, he did not even try to cover up these faults; but instead, mercilessly drove from the temple, as did Our Lord, the vendors and the buyers, those whom popular fancy had introduced into it; and he fearlessly destroyed the pedestals upon which they had been enthroned. He was conscious that these exploits could no more harm the Church and truth than the opening by Leo XIII of the archives of the Vatican to the searchers of the world.

His way of manifesting his love for the Church was to make himself worthy of her in his daily life and conduct. No higher testimonial of his practical Christianity could be bestowed upon him than that by his personal friend, Cardinal Mercier, who, having followed his public and private career and received his last confidence when dying, was his panegyrist at the translation of his ashes to Arlon. After the enumeration of the virtues that made of Kurth a model to be held up for imitation his Eminence asked: "What was wanting to this man to surround him with the halo of sanctity?"

Kurth was of a combative temperament and to defend what he loved, what he knew to be just and equitable, he threw himself into the fray with a burning ardor. It raised up enemies against him; but even they revered him for his noble righteousness, for his self-forgetting disinterestedness. He fought for principles and cared not a whit for the world's judgment. The stand he took materially harmed him at times. No matter! No worldly preferment counted in the balance when truth and justice were at stake. He would unhesitatingly have subscribed, his Bishop said, to St. Jerome's declaration: "My uniform wish was to have the enemies of the Church for my enemies; I never spared them."

The world has seen statesmen turn historians. Kurth was a historian turned statesman. Study of the past led him quite naturally to action in the present. What musty parchments had taught him, awakened in him the desire for the apostolate and a taste for the hustings? In 1879 the Liberal party then in power imposed godless schools upon the country. Kurth, though in the pay of the Government as a professor of a State university, entered into the lists against it. He followed everywhere and harassed the commissioners sent out to investigate the manifestations of the clergy's opposition to the law, helped to bring ridicule upon them and stood with the people against the measure. Five years after its passage the party that fathered it was swamped and the odious law repealed.

About the same epoch Christian democracy was born in Belgium and the Conservative party, hastening to aid its arch-enemy, Manchester Liberalism, rose up in arms against a movement that dared to call for a more equitable division of the blessings of civilization and for the fraternal cooperation of all the classes of society. Kurth was of the flock of the great Bishop of Liege, Doutreloux, whose heart bled for the sufferings of the disinherited masses whom he saw all around him steeped in unmerited woe, the victims of merciless capital. He looked for remedies and his right-hand man, the Abbé Pottier, whose mission it was also to form unions for the priests willing to cope with the social problems that were confronting the Church and the country, sought for supporters among the laity. His first conquest was Professor Kurth, who gladly volunteered to preach the gospel of Christian democracy. Then (1891) very opportunely appeared the famous Encyclical, "On the Condition of Workingmen," of which the new-fledged democrat realized the full significance, since it confirmed the principles he was defending by the side of the Abbé Pottier. He lost friends then among his bourgeois coreligionists. He may have deplored the loss, but his desire to share in aiding the victims of the modern Moloch and to secure a fairer distribution of this world's goods made him sacrifice even the claims of friendship in order to preserve his ideals of charity and justice.

Kurth was a historian whose mind soared among the summits of the philosophy of history, whose eyes embraced at the same time the present and the future, not only seeing the facts, but analyzing them and drawing from them the lessons they contained. He knew what bloody revolutions oppression had given rise to in the past, realized that like causes would produce like effects and he sought, therefore, in the interest of his beloved Belgium, in the interest of humanity, to bring about a pacific elimination of the causes among the leading few in order to promote a like pacific readjustment of conditions among the subject masses.

The faith that was in him and the conviction that in the adherence to it and the conscientious practise of it lay the world's safety, as well as the safety of the individual, made of him a lay apostle indeed, one who burned with a priestly ardor to gain the world for Christ. He wrote to a friend:

We could all be missionaries, bringing back the Gospel to a generation that has forgotten it. We might march, each individually and all together, to the conquest of lost souls: do we do it? And if we do it, do we do it as we might do it? Ah, my dear friend, I have so many projects, that I fear to have too many and to succumb before I have carried out one. . . . But I have also so great a trust in God that I keep going forward imperturbably, without even perceiving that it rains upon my head from all sides.

This was no will-o'-the-wisp zeal; for, verily, he preached in season and out of season; in his poems, in his scores of historical works, in his university lectures, at the Eucharistic congresses, the general assemblies of German

Catholics, the meetings of French Catholics, the Belgian Catholic congresses, the international scientific congresses, even at political and semi-political banquets, always and everywhere championing with a virile faith the holy Gospel of God's truth.

Burning with zeal and all-encompassing in charity, this unwearied knight-errant of truth was found at the breach in defense of every noble cause that he encountered upon his way. So we see him in turns plead the cause of Poland, of Ireland, of the Boers, the American Indians, the Armenians. He writes, he discourses, he lectures. Readers and hearers are inspired, captivated by the wealth and the depth of his thoughts, by the generosity of his feelings and the warmth and imagery of his style and oratory. Helped by a splendid physique and a prepossessing exterior Kurth's mere appearance upon the platform or in the professorial chair charmed and commanded attention. His message, his diction, his gesture, the play of his features, were such as to hold that attention throughout.

Marvelously endowed by God to exercise a marked influence over his contemporaries in the scientific, social and religious domain, Kurth may be said to have made a noble use of his endowments and is, therefore, most deserving of the monument which his Arlon fellow-citizens are preparing to erect in his memory.

## CORRESPONDENCE

*Letters as a rule should not exceed six-hundred words.*

### A Courtesy Week

*To the Editor of AMERICA:*

In this age of "National Speech Week" and "Education Week," it was with a distinct sense of refreshment that I chanced recently upon a circular issued by a girls' college of the Middle West, inviting the pupils of neighboring academies and high schools to unite in a "Courtesy Week" in preparation for the feast of the Immaculate Conception of her who was preeminently the Lady Amiable, Lady Admirable, Queen of Courtesy. This day of "futilitarianism" and spent energies could find much to learn from an earlier and more leisurely period, when life was not the hurried, uncivil, selfish thing it has largely become in America today. Long life, then, to "Courtesy Week." May it spread and prosper! Who will be the next to take it up?

Chicago.

ANNE HARRISON.

### Socialists, Catholics and Capitalism.

*To the Editor of AMERICA:*

If Mr. Goldstein had seen fit, for the sake of clarity, to give the common definition of Socialism, either in his original article or in his communication in AMERICA for November 26, it would be apparent that there is no warrant to charge that "Catholic writers . . . further the interests of those whose purpose it is to take away from all private individuals the possession of the means of production, of private property," when they say "We are opposed to Socialism [social ownership] and we are opposed to capitalism." Also, if the expression quoted has come into use, no doubt the speaker or writer makes it clear that either a modified Middle Age system or a cooperative ownership system is favored.

One of the reasons for Mr. Goldstein's article, "Socialists, Catholics and Capitalism," in AMERICA for October 15, is divulged



in his letter of November 26, in which, instead of saying "No sociologist in the Catholic world opposes the right of private ownership of property," he writes, "No sociologist of any standing in the Catholic world opposes the right of private ownership of lucrative property." It has no doubt come to the attention of Mr. Goldstein that some eminent Catholics question the justification of interest.

Mr. Goldstein evidently does not realize the contradiction into which he himself falls. He would favor an increase in the number of owners of industrial property while insisting on the right of ownership of "lucrative" property. But if the ownership of industrial property were general, it could not be "lucrative," in that there could be no interest. Interest exists just as far as the number of owners of industrial property is limited, and, again, the number of owners is limited because of capitalist practices that produce interest.

Providence.

M. J. CONNERY.

#### Long's History and the Renaissance.

To the Editor of AMERICA:

It was with great interest that I read Father Connolly's article on Mr. Long's textbook of English literature, in AMERICA, for November 26, and I fully agree with all that he says of the disadvantages inseparable from the use of the book. Professor Long is ignorant of history or else he looks at it from the wrong angle. Nevertheless, our school uses this text. Why? Because it is the most satisfactory from the literary standpoint. No text is satisfactory from the historical standpoint. Why? None is Catholic. Why are we left to the mercy of such men as Long? Why do not our Catholic professors furnish us with an adequate text. Are we not reduced to the Jenkins-Sheran type?

Only a Catholic can write a satisfactory history. Why do they not do it? Can our Catholic leaders justly point at us the finger of blame at our taking a false lead and striving to rectify it, when they give us no guidance? Are we to be content with the hybrid-type of text that is the only remedy so far offered, a merely commercial concession to Catholic finance on the part of non-Catholic or non-Christian text-makers? We Catholic teachers feel that we have not had the cooperation we should have received from our Catholic leaders in pedagogy.

San Jose.

SISTER ANTHONY, S.N.D.

#### Postage-Stamps for the Missions.

To the Editor of AMERICA:

So many people are anxious to help the Missions by donations of postage-stamps but seem not to know how to go about gathering them for that purpose that the manager of the company, G. A. Bisset, 1883 North avenue, Bridgeport, Conn., has compiled the following practical directions for all interested:

In collecting stamps great care should be taken not to damage the stamps in the slightest. Damaged stamps have practically no value. Stamps should not be removed from the paper except by soaking in hot water, as even if part of the back of the stamp is torn off, making it thin, the stamp is damaged and worthless. Very old stamps, that is U. S. stamps antedating 1870, should be left on covers, that is, on the envelopes, and the whole thing shipped to the Mission Stamp Company. The later stamps and current issues should be removed from the paper by soaking, and grouped in accordance with the denomination of the stamps. They should be done up in paper carefully so as not to damage or deform the stamp or should be placed in small envelopes.

Current U. S. stamps are desired only in the following denominations: 11c, 13c, 50c, \$1.00, \$2.00, \$5.00, and all the aeroplane stamps. The canceled \$5.00 stamps are worth \$2.00 each so it is most desirable to get as many of these as possible. The \$2.00 and \$1.00 stamps also have

a very appreciable value. U. S. stamps since 1870, except 1876 centennial stamps, are not desired except in the larger denominations—20c and above.

Some of the older U. S. stamps are very valuable, bringing as high as \$1,500 each, these stamps being between 1845 and 1860. The best way of getting hold of these old stamps is to visit old homes that have been occupied continuously by the same family for many years. Frequently in the attics they will have old letters containing these extremely valuable old stamps. A friend of mine recently obtained about \$250.00 worth of old stamps in one house, the stamps on one envelope alone being worth \$25.00. When comparing the laborious methods of obtaining funds for missions by collecting tin foil from cigarette boxes with looking up old stamps, and selling them, it is clear that stamps offer by far the best means of getting funds.

U. S. Revenue stamps can also be obtained from banks where they may be found on papers that no longer require the stamps on them. The older revenue stamps have a very appreciable value. Get the cashier of your bank to save the high denomination stamps that come in packages of money from the Federal Reserve Bank.

Another good way of obtaining stamps is from the larger business houses, particularly importing houses. It is desirable in these cases to get in touch with some Catholic employe and have him make it his job to collect the stamps that otherwise doubtless would be thrown into the waste-basket.

Another way to get stamps is, in case there are congregations of foreigners in your vicinity—to get the priests in charge of these congregations and also the Sisters in charge of the parochial school to have the children collect all the stamps they can get from the home country of these people. Stamps from Poland, Czechoslovakia, Yugoslavia are in great demand, as also, in fact, are stamps from all the new countries in Europe and Asia.

Stamps from England and France and other large countries are so numerous as to have no value, except 7d and above and above one franc, also all the lower issues of current U. S. stamps. If you have any friends or correspondents in out-of-the-way places, small islands under foreign possessions, etc., it will be desirable to get in touch with them and have them collect for you.

The circular ends with the recommendation that boys be interested in stamp-collecting for the three following reasons: It is an excellent means for learning geography; it is a good investment, for stamps are continually increasing in value; and, best of all, it is a good way to help the missions.

Bridgeport.

B. P. A.

#### A Catholic College for Colored Students

To the Editor of AMERICA:

In an article appearing in *Our Colored Missions* about the need of a colored clergy I enumerated the forces engaged, ending up with the words, "With a few seculars and a stray Jesuit or holy Benedictine bringing up the rear." The little words "stray" and "holy" have brought me considerable criticism and it becomes necessary for me to disavow any attempt at a slur, although I must confess to an effort at unusual diction. The word "stray" is used in the sense of "occasional"; the word "holy" as characteristic of the seclusion of the monastic life.

The society to which I have the honor of belonging owes to the Jesuits a debt of gratitude for their unfailing kindnesses; and, personally, my regard for them is so great that I could easily offer the composite Jesuit as the ideal priest, and the composite Jesuit college as the ideal institution of learning. This is so true that I am only hoping that this splendid society of priests will one day receive and accept an invitation to open a college for colored students, let us say, in New Orleans. This may not seem a great hope to some, but it is of tremendous importance to one who is working heart and soul in behalf of the colored people.

Baltimore.

JOHN J. ALBERT, S.S.J.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, DECEMBER 31, 1921

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York  
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;  
Treasurer, FRANCIS A. BREEN.

SUBSCRIPTIONS, POSTPAID:  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 Europe, \$5.00

### Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.  
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

### The Challenge of New Year's Day

THE New Year, today no less than in the days of the earliest Christians, marks the renewal of the conflict between the spirit of the world and the spirit of Christ. The Kalends of January in ancient Rome had its message of sensualism and of pride, against which the followers of St. Peter had to steel themselves if they would be true to the teaching of the Gospel; and in our times the promise of joy with which the New Year, climbing over the disappointments of the old, makes its smiling bow to credulous humanity, is scarcely less deeply saturated with paganism than it was in the days of the Saturnalia and the Lupercalia. As of old, so now, there must be searching of the Christian heart to see in what manner shall be fulfilled in us during the coming year of grace the words of St. Paul: "The old things are put aside, all things are made new."

There is a sense, very lamentable but startling in its actuality, in which these words are true. Our generation is doing away, with a disconcerting thoroughness and a bewildering rapidity, with the old things that once were the staple of our American life: God, the immortality and destiny of the soul, the restraints of the eternal law, aspirations after everlasting beatitude, the Divinity of Christ, Revelation, and in general the lessons that Christ taught. And the new things, the things now in vogue, the things that are the incarnation of the spirit of the times are naturalism, agnosticism, opportunism, disregard for the truths that are supremely important, crude, shifting maxims of moral conduct, materialistic standards of happiness, callous absorption in sense enjoyments, overweening pride and frank contempt for the eternal decencies.

The Christian sense of the words of St. Paul is quite the reverse. The much-lauded things that the spirit of the times calls new, the Apostle classed as old; and the things that the world is making such feverish haste to cast aside as old and outworn are the new conception of life taught the weary world by the Incarnate Word for the saving and the redemption of mankind. New Year's Day,

therefore, is a time for taking stock of our ideals and our practise. Our environment is not such as to keep those ideals clear or to make their practise easy. We are living in the midst of those who do not share our conception of life, and it is inevitable that we should gather some of the dust of the world as we go through our daily ways. We need to indulge in periodic mental house-cleaning if we would keep our souls free from contagion, to challenge our hearts sternly if we keep them from drifting with the popular current. The question put to us by New Year's day should be met squarely. Are we compromising, or are we in fact what we are in profession? Is our Catholicism a mere veneer or is it something that goes to the very core of our being? Have we the courage of our convictions? On the answer to this question will depend in large measure our right to happiness in the twelve-month now beginning.

### Let Us Have Peace

HOW Europe can be reconstructed without at least ascertaining the wishes of the German people is not clear. How this reconstruction can ever be effected if we train ourselves and our children to hate the Germans, or any people, is less clear. To consider one phase, perhaps the least important, Germany can never pay the imposed indemnities unless she is permitted to build up her manufactures and trade. But that is precisely what her enemies among the professional politicians are determined to prevent.

Nor can the peace of Europe be established on a stable basis if the German people are treated as outcasts from the human race. That heated talk may have had some slender excuse during the war. It has none whatever now. If you beat a man like a dog, din his iniquity into his ears without ceasing, throw him into a cell to listen to diatribes on his vileness, you will never make him a useful member of society. Nor can the Germans be won by similar devices. Whatever the past may have been it is the past. "Forgive us our trespasses as we forgive those who trespass against us" is not only a sublime prayer, it is good social science. That noble woman, Edith Cavell, in one of her noblest messages, warned us against hate. One infinitely greater, Our Lord Jesus Christ, bade us love our enemies. We seem unable to listen to the words of the Son of God. Perhaps we may be advised by our political and commercial interests.

The Conference at Washington knew nothing of the Germans for the very good reason, doubtless, that for Germany the subject of disarmament has nothing but an academic interest. Yet the specter of European reconstruction sat at the board whenever the Conference met. France cannot believe that the German people have repudiated the old militaristic spirit, and still fears that Germany is but biding her time. England has her own plans and schemes, and Italy complains of discrimination in the naval ratios. In England too a propaganda is beginning



to grow strong "to evince England's supremacy in the air." In God's dear Name, why should any one nation be "supreme"? The old spirit of conquest by blood and iron is still vigorous, and there is more truth than the Allies are ready to admit in the remark of the German Minister, that while the Allies may have won a war, they have not been able to secure a peace. For it is not Germany that blocks the path to peace and reconstruction, but the contemptible machinations of the politicians who masquerade as statesmen.

The Old Year ends with melancholy thoughts. Yet the opening speech of Secretary Hughes, however much disowned by the subsequent acts of the Conference, cannot be wholly without result. In time, it may even lead to a more Christian concept of the relation of the Ten Commandments to the problems of government. You and I and John Smith have no control, even in the United States, over our foreign relations. But we can strive to clear our souls of all malice and our hearts of bitterness, and begin the New Year, if not with love, at least with a forgiving spirit. Hatred and contempt harm us far more than they harm the Germans.

#### Lynching the Constitution

IT has been computed that over 3,000 lynchings have taken place in the United States in the last thirty years. Of these murders, 61 occurred between January 1 and December 1, 1921. The list is appalling. Were it true of France, Spain, or Italy, we should brand those countries as uncivilized. When we reflect that the record is not written for France, Italy or Spain, but for the United States, we must hang our heads in shame. But there are other forms of lynching, of which the Dyer bill, now pending in Congress, is one of the subtlest. This bill proposes to penalize, by a money fine and by transference of jurisdiction from the local to the Federal courts, any community when proof can be offered either that the local officials were derelict in bringing mob-members to justice, or culpably negligent in guarding against mob-violence.

This bill is plainly unjust, since the fines levied must be paid by the innocent as well as by the guilty, and in all probability the burden will fall upon the law-abiding rather than upon the law-breaker. Worse than this miscarriage of justice, the proposed measure openly violates the Constitution of the United States. The Constitution gives no Federal court authority to levy a county-tax to recover a fine imposed by the Federal Government for murder. It is well, it is imperative, that every possible legal measure be taken to suppress lynching. But to lynch the Constitution is not a legal measure. Congress has no more power to punish murder by mobs, except when in case of insurrection appeal is made by the State legislature or by the Governor, than it has to regulate theater licenses in New York. As Mr. Buchanan, speaking in the House on December 17, well said, the Dyer bill, praiseworthy in purpose, is in reality one of the most

dangerous assaults on the supreme law of the land that has been observed during a period which has grown accustomed to violent assaults.

It must be admitted that slackness in local law-enforcement has made friends for the Dyer bill. But, as has been remarked by the Supreme Court, the principle that the Federal Government may assume any power, reserved under the Constitution to the States, which a State either does not exercise or exercises imperfectly, is wholly inadmissible. Further, the Dyer bill, and similar measures, such as the maternity act and the Towner-Sterling Federal education bill, not only vest in the Federal Government rights forbidden by the Constitution, but assume what is clearly contrary to fact; namely, that the Federal Government is better fitted to deal with local concerns than are the people of the local communities.

The Federal Government has thus far evidenced that its alleged "social" projects are, hardly without exception, either noxious or useless, and always expensive. Senator Ashurst's example of 950 tubercular soldiers coughing their lungs out in the deserts of Arizona, several months after the Senate's investigation of the Government's care of disabled soldiers, is an apt instance. We are wasting an amount of valuable energy in denunciation of Socialists and radicals, which would be far more suitably expended in persuading the general public to insist that Congress pay a decent regard to the restrictions laid upon it by the Constitution.

#### The Crux of the Anglican Controversy

HAVING long observed the fatal readiness with which our friends the "Anglo-Catholics" succeed in missing the essential point in the old controversy between the Church of England and the Catholic Church, Father Vincent McNabb, O. P., in a short paper contributed to the December *Blackfriars*, puts the real crux of the question with such unescapable logic that it is very difficult to understand how any sincere Ritualist with a head on his shoulders can fail to see the force of the argument. "Who are members of the Church?" pertinently asks Father McNabb, and then reasons thus:

A Church in schism is not a member of the True Church. A member of a Church in schism is not a member of the True Church. Two Churches, therefore, between which the relation is one of schism cannot both be the True Church; one of them is not part of the True Church.

But the relation between the Church of Rome and the Church of England is one of schism. Schism is the permanent refusal to submit to jurisdictional authority. Now the Church of Rome refuses to submit to the jurisdictional authority of the Church of England. The Church of England refuses to submit to the jurisdictional authority of the Church of Rome. Moreover, the Church of Rome (if not the Church of England) refuses to submit to any third visible Church. Neither Church submits to a common visible Church.

Therefore, if either the Church of Rome or the Church of England is in schism, either the Church of Rome or the Church of England is not part of the True Church. . . . Therefore . . . "which Church is in schism? Rome or England?"

There it is in a nutshell. The controversy between the Catholic and the Anglican is not fundamentally one regarding orders, sacraments, genuflections, incense or the "open Bible," but of jurisdictional authority pure and simple. When King Henry, of the many marriages, set up in England his own "Catholic" Church, was it he or Clement VII, the reigning Pope, who fell into schism? And when Henry's successors, Edward, Elizabeth, James, Charles and all the rest down to King George V, styled themselves "Defender of the Faith" and were regarded as the head of the Established Church, were they and their loyal Protestant subjects in a state of rebellious schism, or was it the contemporary Bishops of Rome, with their entire ecumenical flock who have contumeliously persisted to this day in severing themselves from Catholic unity? The correct answer to that question is the solution of the four-centuries-old controversy between Canterbury and Rome.

#### New Bedford and Seattle

THE most illiterate city in the United States is New Bedford, Massachusetts. According to the same Bureau of Education scale, the most lettered is Seattle, Washington. These two facts move the staid old Boston *Transcript* to an energetic exhibition of wrath. With confidence the editor tells of New Bedford's schools, her art institute, her lecture courses, her literati and old merchant princes, and lastly, of what Don Marquis would call, her "little group of serious thinkers," led by Dulcy and Hermione. "It will take Seattle and all Puget Sound at least a hundred years," he sputters, "to climb to the serene heights of the abounding culture of the metropolis of Buzzard's Bay." And he contends that had the helots been counted in any census at Athens during the glorious age of Pericles, Athens would have revealed "even a larger percentage of illiteracy" than New Bedford, Massachusetts.

The wrath of the editor is amusing, except, perhaps, in Seattle, Washington, but it calls attention to the very common fallacy which finds in literacy a guarantee of social and individual prosperity. As Lord Bryce has noted with discernment, the question is not precisely how much illiteracy hurts a community, but how much literacy helps it. Boston is correct in intimating that illiteracy was probably high in the golden days of Greece, but these same illiterates had a taste for literature and art almost extinct at the present time. When they sat on the benches they disported themselves much in the manner of a modern crowd on the bleachers, but they had gathered not to see a ball game but to live through great passions and emotions with Aeschylus and Sophocles. They may have been illiterate, but they were not uneducated. On the other hand, literacy is a prime asset for a "low-brow," a criminal or a bad citizen. Thus is he clearly better equipped for a career of evil-doing, literary or moral, than the man whose mental faculties move but

slowly. Criminology in all its chapters shows that the man whose sole capital for the business of crime is brute courage and low cunning is always at a disadvantage when pitted against the criminal who because he can think, plot, and adapt means to an end, is able to carry to a successful issue enterprises deemed impossible by his cruder brother. The illiterate may steal the doormat at the bank, but the literate criminal steals the bank itself, and gives reasons for the deal which exhibit him as a philanthropist.

Boston justifies this comment by showing that the New Bedford illiterates, most of them Portuguese, "are a very quiet and industrious people, and quite welcome." Of course, they are, and it is probably safe to wager that they have a houseful of swarthy, bright-eyed, disciplined children to whom they give better advantages than their own childhood knew, that they are grateful for whatever privileges they may enjoy in the metropolis of Buzzards Bay, that they have small but promising bank-accounts, and that while they go to church every Sunday, they go to jail very seldom. In fact, these illiterate Yankee Portuguese will probably found a race of Americans equal in every sense to the scions of the local aristocracy whose ancestors climbed to the heights on piles of gold gathered in the rum, molasses, and Negro trade. When the *Transcript* is again moved to deplore illiteracy as a menace to the country and to welcome it as an argument for the destructive Towner-Sterling Federal education bill, the editor will do well to recall his very excellent remarks on the splendid, but illiterate, citizens of New Bedford, Massachusetts.

#### A Plea for Clean Reading

BEFORE they sign the final draft of their coming New Year resolutions, our annual January self-reformers, it is suggested, could profitably cast a reminiscent eye over the year that is gone and then seriously ask themselves: What is the nature of the reading I have fed my mind and heart with during the past twelve months? Has it been food, stuffing or poison? Resolvers who seriously purpose providing themselves in 1922 with a more wholesome and nourishing literary diet than they have hitherto used may be strengthened in their resolution by the sound reflections in a good paper published in the current *American Church Monthly* on "Idle Words in Fiction."

After reading "a few of the 'best-sellers' of the day from the pens of the most clever writers," the author remarks, he felt such a distressing sense of "contamination" that he began to wonder how far he and others are "accessory to 'idle words' in the most vicious sense, when we read, mark, lend and recommend such unwholesome fiction as is being turned out by our 'best' American and (notably) English writers?" He then reviews the plots and "lessons" of several recent novels that "everybody is reading," shows how seriously they imperil Christian morals and the American home, and then reaches the conclusion:



Our present-day literature puts emphasis everywhere on the wrong values: success, power, happiness, forgetting that, "All these things will I give you" was a Satanic offer. The onus of fault, to be sure, is clearly to be laid on "the times"—upon a period when authoritative religion is ridiculed, when decency is too easily outraged in every mode and fashion, when pernicious literature far more deadly than the "dime novel" or the cheap "thriller" supplies the market—the market—notice, of society so-called Christian.

Today the reading problem, without question, is a serious one that no conscientious Catholic of education can shirk. Read they must, of course: but not "popular" novels that stain the heart, weaken principles, or im-

peril the Faith. The book-notices in the papers and magazines, it cannot be denied, are all too often quite untrustworthy, for novels are highly praised which really deserve nothing but condemnation. The readers of AMERICA's literature pages have no doubt observed repeatedly that books of fiction which, as the confiding public is elsewhere and at great length assured, "no one should miss seeing," receive from our reviewers only a few words of exceedingly qualified approval or of downright dispraise. Thus we strive to safeguard our subscribers from the dangers that lie in the "Idle Words of Fiction."

## Literature

### THE VISCERAL TEST OF BEAUTY

WHAT is the prime requisite of a critic?" was the question. "His sincerity," said one; "his sympathy," said a second; "his philosophy," said a third, "because everything he says will be ruled by his principles, even his sincerity and sympathy." The answer of the third speaker is pertinent to a symposium recently printed in the *New Republic* on the function of criticism.

It is the common view of the seven writers that criticism is an art and the critics, artists, but no one, except Mr. Francis Hackett, tries to show what the label of artist means. Mr. Dickinson Miller, a professor in a theological seminary, very justly and quite fittingly insists on the social responsibility of the artist, as one who deals with life. Mr. Lovett goes to history and prepares the ground for a discussion of principles by grouping critics in several classes. Mr. Clive takes the humblest and most practical view of the critic, calling him an appraiser, a function which Mr. H. J. Mencken vehemently repudiates and places a chip on his shoulder while belligerently proclaiming himself impressionistic. He makes one deep remark which would seem to put him in the same school of esthetics as Mr. Hackett. Presumably with humorous intent, or perhaps seriously, Mr. Mencken locates the artistic impulse in "hormones and intestinal flora." Hormones are secretions of the glands (we just looked it up!) and "intestinal flora" may mean ferments. Mr. Mencken is abreast of the times. Graft on a new gland and masticate yeast, these are the new specifics for all the ills that flesh is heir to.

The other contributors in this interesting symposium, though not, with the exception of Mr. Hackett, delving as deep as Mr. Mencken, would appear to be in philosophy individualists and subjectivists. The former editor of the *Athenaeum*, Mr. J. Middleton Murry, accepts the dictum of Rémy de Gourmont: "Erect personal impressions into laws," as the "true motto of a critic." Mr. Murry is, however, too sensible to accord to individual impressions undue freedom and with some violence to his consistency asserts that personal laws stand or fall by their agreement with common experience and with human nature.

Mr. Morris Cohen puts himself into a fallacious dilemma from which he does not successfully extricate himself. According to Mr. Cohen, all critics are led by personal impressions or by the authority of others. He should know that between the blind feeling of impressionism and the blind faith of authority there is enlightened reason. Mr. Cohen does not take the path of reason, but endeavors to escape the horns of his own dilemma by recourse to pragmatism. He claims, what will be news to historians of philosophy, that Euclid was the first pragmatist, although in the next breath Mr. Cohen states that "mathematicians of the nineteenth century have shown that Euclid's axioms are

mere guesses to be justified by their consequences in the factual realm." "Factual realm" seems to mean the indefinitely remote future of pragmatism where the gold of truth is separated from meaner elements. Some chosen spirits of the "factual realm" now assure us that the "self-evident principles" of Euclid are "guesses." Mr. Cohen is equipped to write an inside history of philosophy with some entirely original features. The "factual realm" leads back to skepticism, and Mr. Cohen is still impaled by his dilemma.

Mr. Francis Hackett makes the most serious attempt to get at the philosophy of criticism and of art, and attacks at once the question of the beautiful. It is evidence of his thoroughness that he goes straightway to the great problem of esthetics, "Can an object be at once beautiful and evil?" Mr. Hackett answers promptly in the negative, but then proceeds to confuse the point by going to another and different question, "Can evil or an ugly object be represented in art?" The answer to this question is evident. The elopement of Helen, the patricide and incest of Oedipus, the galleries of Dante's *Inferno* and *Purgatorio*, and countless other happenings in the world of art, show that the evil and the ugly have been and may be represented in art. "I can hardly conceive," says Mr. Hackett, "an artist as subduing a cancerous object to an esthetic design." But why not? Marriage with one's mother is more repugnant than a cancer, and yet it was handled successfully by Sophocles, however repulsive some of his imitators have been in their details.

The very transfer to the realm of art robs the ugly object of its actuality and imminence. Surely the ugly and evil have been and may be represented in art, but such objects may not be represented as beautiful and good. That were as false and untrue to nature as a centipede cow in a picture. Perhaps a cancer could not appear in a picture or poem or story except by suggestion. A stark realism would disgust, but a true artist might subdue a cancerous object to artistic design as effectively as Homer subdued in his story the fleas of the dog, Argos, and the dung-heap where he lay.

Beauty in art would lose one of its charms, the splendor of contrast, did no admitted ugliness or evil occur in art. Bad art disgusts and so does badness in art, when badness is approved or when it is projected into art for purposes not artistic. Mr. Hackett's real trouble is that he has not properly isolated the feeling of art awakened by beauty. He thinks that the esthetic sense is sexual and visceral. If the mouth waters at painted print, would Mr. Hackett call art salival? Human beings are composites and external objects while producing their essential and proper effects may have concomitant effects accidentally brought into being. To admire the beauty of an apple is an

esthetic feeling entirely distinct in cause and faculty and in operation from the feeling of sensible satisfaction, anticipated or actual, which comes to the taste-buds, and different again from any visceral qualms that may arise from associated ideas of unhappy experience with other apples.

Mr. Hackett has been led astray by not distinguishing the disinterested emotions of beauty from the selfish emotions of appetite. He calls beauty, "disinterested satisfaction," and in that word "disinterested" he has a fact about beauty, a fact solving his problems, a fact which has been admitted by everyone who has studied the subject, and a fact which is capable of experimental demonstration at any moment. Professor Phelps of Yale called esthetic emotions a spinal thrill; Mr. Mencken would call them "hormones or intestinal floral"; and Mr. Hackett declares that "the true sources of esthetic satisfaction and dissatisfaction are deep in our emotional and visceral life." The one essential quality of disinterestedness, found in esthetic satisfaction, shows the absurdity of all such statements. Bodily emotions are all the outcome of appetites, and appetites are never disinterested but always self-seeking by their very nature. They are actuated by good; they tend to an end, an end which they do not and cannot seek disinterestedly. Even the act of the highest disinterested love may be akin to the sense of beauty, but it is not as wholly disinterested because that unselfish love is still seeking good, and good as such does not come within the purview of beauty at all. It is impossible to be disinterested towards good or evil.

Mr. Hackett speaks of beauty being a "sensual satisfaction." Here again there is a confusion between beauty of art and other beauty. Art appeals to the senses because art presents its beauty in concrete embodiments. To that extent the satisfaction of beauty arises from sensible objects, but the feeling of beauty transcends mere sensation. "Art is long." "A thing of beauty is a joy forever." The satisfaction of appetite is passing; the satisfaction of beauty abides. Mr. Hackett does well to seek the springs of beauty in personality. Personality is an abiding principle of intellectual beings. The enduring joy of beauty argues to an abiding principle which bears the dynamic charge of that joy. Beauty supposes a soul.

"Beauty is a light that may follow any reality whatever and give us the power to release our emotions happily in the presence of that reality." So states Mr. Hackett, and he is right, if he gives the correct meaning to "emotions." Light or luster has been recognized from all time as an objective element of beauty, which has been defined as the light of truth. Mr. Hackett paraphrases a definition which has been attributed to Plato. Kleutgen has defined beauty as the perfection of anything resplendently manifested.

Let us hope that Mr. Hackett will remove "visceral" from among the qualities of beauty and preclude critics from adding a fiftieth explanation of Aristotle's *catharsis* to the forty-nine varieties already set forth. Wearers of Murphy buttons or those who have lost or may lose sections of the intestinal tract should be assured in an amended edition of Mr. Hackett's esthetics that their sense of beauty has not been abbreviated or impaired. Sane philosophy is the prime requisite of true criticism.

FRANCIS P. DONNELLY, S.J.

#### THE CHRISTMAS POET

When Spring, the gallant troubadour,  
Has flowered the earth with melody,  
Then some there are who fashion songs  
And ape his minstrelsy,  
Who strive in ode and roundelay  
To word his music for the heart,  
The while, I think, one bird or bud  
Out-matches all their art.

Oh, better far is he who strikes  
From glowing heart one helpful rhyme  
For homeless men who dream of love  
And hearth at Christmas time,  
And brings to them one Child's caress,  
(He too was homeless long ago)  
When Winter plays her grim white Masque  
To sullen stars and snow.

MYLES E. CONNOLLY

#### REVIEWS

*Geschichte der Jesuiten in den Ländern deutscher Zunge.* Von BERNHARD DUHR, S.J., Dritter Band. München-Regensburg: Verlagsanstalt vorm. G. J. Manz. Broschiert, M. 150; Originalband, M. 175.

The name of Father Duhr is familiar to every one even superficially acquainted with German Catholic literature. His previous reputation rested mainly, perhaps, upon his widely known book entitled, "*Jesuitenfabeln*." He has now undertaken to present in successive volumes the history of the Society of Jesus in the German-speaking countries. The work so far completed is a monument of historical research that has won the admiration of Protestants no less than Catholics. "*Viget caritas, vincat veritas*," is his motto. He recounts far more than merely the history of his own Religious Order, but reveals for us the surroundings amid which its members prayed and toiled, taught and fought, suffered and died for the cause of Christ. Thus, in striking relief, are brought out the religious, political, literary, scientific and social aspects of the times. By the most faithful and minute historical investigation the past is made present, and all this not so much by masterful strokes as by conscientious mastery of details.

The third volume, now submitted, a substantial tome of over 900 pages, covers the second half of the seventeenth century. It is a period in which the world was reaping the sad Dead-Sea fruits of the devastating Thirty Years' War. Civilization had again to be rescued from barbarism. Science, literature, art were debased, social and domestic life had run to seed. The Protestants themselves were bitterly warring among one another. In the political realm absolutism reigned supreme. The masses were hopelessly impoverished, oppressed and enslaved. A great part of the generation born after the war, Father Duhr tells us, seemed susceptible to nothing noble, great or magnanimous. Vienna was red with the reflected blaze of the fires lighted beyond her walls by the sacking Turks. German cities were brought to ruin beneath the conquering arms of France. The German language itself seems to have fallen under a foreign yoke and lost its distinctive national tone. "Cultural and moral bankruptcy," is the brief summary of it all. Germany was drinking the dregs of her deepest humiliation.

Amid such conditions we now behold the Jesuits seeking to renew the work interrupted by the war. The first section of the book is the least interesting, being little more than a long chronicle of the founding of the various houses and the expansion of the different provinces of the Society of Jesus in the German-speaking countries. This is followed by a description of the inner history of the Order. Finally, the last section, extending over 540 pages, presents in most valuable chapters, that will appeal to a far wider class of readers, the activities of the Jesuits in their classrooms, in the writing and staging of their popular dramas, in the conduct of their educational institutions, in their literary productiveness, in their pastoral duties, in the camp, in the court, and in the missions at home and abroad. Here the entire panorama of the times is unrolled before us. Particularly interesting, also, is a historical chapter on the question of witchcraft during this period. Father Duhr's volume will be welcomed by all as an important contribution to historical literature. J. H.



**The Economic History of Ireland from the Union to the Famine.** By GEORGE O'BRIEN, Litt. D., M. R. I. A. New York: Longmans Green & Co. \$7.50.

The volumes already published by Mr. George O'Brien, "The Economic History of Ireland in the Eighteenth Century" and "An Essay on Medieval Economic Teaching," proved beyond dispute that their author possesses two of the most indispensable attributes of the historian, tireless industry in research and solidity of judgment. The same qualities are evident in the work under review. Mr. O'Brien's researches have here carried him into the maze of parliamentary papers and pamphlets covering the fifty years from the Union to the Famine, and through the tangle of manuscript matter found in the Irish Public Office. Very few historians had ventured through this dark and unexplored forest. Mr. O'Brien treads these lonely by-paths with unerring step, led by the love of truth and the uncanny instinct of the trapper in search for his game. Every chapter is admirably documented. The author writes down to the facts in the case. He builds his history on the solid foundation of contemporary authority and from official records.

For the fifty years following the Union, the economic history of Ireland makes sad reading. That act, to sum up the whole argument of the book, an argument based on undeniable proofs, brought but little good to Ireland and caused untold harm. For all this the Government was directly responsible. The conclusion is temperately stated by Mr. O'Brien and for that very reason, all the more convincing. It may be stated almost in his own words. The period from the Union to the Famine was characterized by four features: the growth of population, the non-development of agricultural resources, the decay of manufacturing industry, and the increase of taxation. For the growth of population the Government was in no wise responsible. For the non-development of agricultural resources, the Government was directly to blame, as it refused to act upon the recommendation of its own official advisers. For the decay of manufactures the Government was also to blame as well as for the increase of taxation, as the fiscal policy of the United Parliament was their main cause. The industrial and financial misery of Ireland were attributable to Government action and inaction combined. Mr. O'Brien writes calmly, judiciously, facts and documents in hand. He writes therefore with rare authority.

J. C. R.

**Modern English' Statesmen.** By G. R. STIRLING TAYLOR. New York: Robert M. McBride & Co.

Anglo-Saxonist editorial writers of various metropolitan journals, expurgators of American revolutionary history, advocates of imperialism for trade, friends of true history, and lovers of good, attractive writing, are all recommended to read and be delighted with "Modern English Statesmen." An introductory chapter, giving the author's unified interpretation of all the facts, is followed by detailed studies of Oliver Cromwell, the Walpoles, the Pitts, Burke, and Disraeli. The most of us who have read English history through Macaulay's essays and through traditional historians, will have our attention interestingly and forcefully called to new aspects of these statesmen. The author does not believe that modern freedom began with Cromwell, who repeatedly dissolved Parliament by force of arms, who handed over Ireland to various families, not already provided for by the confiscated wealth of the people's monasteries, who began the British Empire by capturing Jamaica in 1655, having waged war on Puritan Scotch, Protestant Dutch and Catholic Spanish for the sake of trade.

What Cromwell began, Walpole with all his gentlemanly and pacific instincts could not check. The trade of England, the plutocracy that took its rise in the plunder of the Catholic social centers of monks and nuns, insisted on more trade and more wealth. The Pitts whose family began in the plunder of

India are scathingly dealt with, veiling by their hypocritical patriotism the same plutocratic tendencies. Burke lent his great talents to the same cause, a friend of the American colonists because it was good for business. The Walpoles and Disraeli were unselfish, were looking for the good of others and of the many. Disraeli's statesmanship was manifested especially in his books, one of which "Popnilla," would have landed its author in prison by "Dora's" aid during the Great War. The lesson of "Modern English Statesmen" is easy to read. Imperialism for trade develops more trade and then more imperialism. Parasitic wealth battens on a world. The laborer who once produced for himself produces for others and then must annex others to produce for. Armies, wars, leagues, ententes and, what not, must be devised to keep imperialists from annexing one another after annexing the world.

F. P. D.

#### BOOKS AND AUTHORS

**"The Gift"**—One of the best poems in "Vigils" (Doran, \$1.25), Mrs. Aline Kilmer's latest book, is called "The Gift" and runs thus:

He has taken away the things that I loved best—  
Love and youth and the harp that knew my hand.  
Laughter alone is left of all the rest.  
Does He mean that I may fill my days with laughter,  
Or will it, too, slip through my fingers like spilt sand?

Why should I beat my wings like a bird in a net,  
When I can be still and laugh at my own desire?  
The wise may shake their heads at me, but yet  
I should be sad without my little laughter.  
The crackling of thorns is not so bad a fire.

Will He take away even the thorns from under the pot,  
And send me cold and supperless to bed?  
He has been good to me. I know He will not.  
He gave me to keep a little foolish laughter.  
I shall not lose it even when I am dead.

**Late Novels.**—"The Young Enchanted" (Doran, \$2.00), by Hugh Walpole, is a romantic story told with all the author's accustomed skill, and although it is not perhaps quite the equal of his best work, it is sure to please his large circle of readers. The theme is youth, radiant with visions, thrilled with the joy of living, walking largely in the world of dreams. The tale is a pleasant one, the boy and girl are worth knowing, the more so because they do not belong to their own generation. There are many fine touches of human sympathy and kindness, emphasized but not spoiled by glimpses of the underworld.—"Rich Relatives" (Harper, \$2.00), by Compton Mackenzie, is a ruthless exposure of the ways of wealthy kinsfolk. Jasmine is left an orphan, and is passed from one to another of her father's numerous brothers and sisters. She has a rather hard time of it, but the story is not concerned so much with Jasmine's feelings as with the foibles, pettiness, hypocrisy and selfishness of her so-called benefactors. The book is a study rather than a novel, and its strong point is the cleverness of its satire, tempered by genial humor, rather than its human interest. Poetic justice is rendered in the end, when the orphan, like Cinderella, goes to the ball and finds the fairy prince.—"The Wings of Time" (Stokes), by Elizabeth Newport Hepburn, is an interesting novel which carries its heroine from early years to late middle life. Sally is a striking personality, who has the common experience of life's sorrows but more than her share of life's joys, and remains her strong self in spite of one and the other. Her friends are many and worthy of her, and she is a high type of womanhood. The book is a little too much drawn out, but it holds the interest and reflects a phase of life that is refreshing in its contrast to the dominant quest for vivid emotionalism and feverish excitement.—"Ditte, Daughter of Man" (Holt, \$2.00), by Martin Anderson Nexö, the Danish novelist, is a tale of stark realism that has been translated by A. G. Chater and Richard Thirsk. The

book is a sequel to "Ditte, Girl Alive," published last year, and describes the career of a poor unfathered servant girl whose chief asset was a brave soul. Readers are spared few details of the sordid life she has to lead, and the wrongs she suffers are recounted without reticence.

**An Interned Sinn Feiner.**—Mr. Louis Walsh is an Irish solicitor who was "on the run" and contributed to the *New Witness* a series of papers relating his experiences which are now published in an interesting little volume called "On My Keeping" and in *Theirs*" (The Talbot Press, Dublin, 2/6). When the author's office was raided he decided that it was high time to take to the hills, and the chapters describing the life he then led are the best in the book, for he passed his days with "bright-eyed mountainy men, keen, big-hearted, strong in body and clean in mind." He goes on:

No need for me to conceal the cause of my journey; for none of these people but would have laid down his life rather than betray me. I was no longer the commonplace attorney, . . . The enemy had struck at me and I had become exalted in their eyes in consequence. I had joined—even poor, insignificant selfish me!—the long line of those who had worked and suffered for Ireland; and from the warm handclasp of every rough manly hand, and the fervent "God and His Blessed Mother protect you!" that the women spoke, I knew that, all unworthy though I was, I was identified in these people's eyes with the men of '98 and '48 and '67 and '16, who had written their names in letters of gold on the dark pages of Ireland's history. Every door was open to me, because for the moment I stood for Ireland and against her oppressors.

But Mr. Walsh imprudently returned home, was promptly arrested, detained first in Derry jail and then in an internment camp at Ballykinlar. Most of the book describes the manner of life the patriots lead in those places. Mrs. Cecil Chesterton writes a good foreword.

**Essays and Biography.**—Edward G. Lowry has "written up" our public men in "Washington Close-Ups," (Houghton, \$3.00). Without any pretense to intimate biography the author has turned out some interesting pen-pictures. The President and other prominent officials of the Government are portrayed in a very readable fashion, and good pictures illustrate the book. It is an excellent piece of journalism, for Mr. Lowry is a clever special writer.—"In One Man's Life" (Harper), by Albert Bigelow Paine, is the life story of Theodore N. Vail, the man "who made neighbors of a hundred million people." It will probably please Mr. Vail's friends, but in itself is not important.—"A Magnificent Farce" (Atlantic Monthly) by A. Edward Newton, contains some good essays beautifully illustrated. The knowledge of books and authors possessed by the writer is remarkable, but no less remarkable are his Anglophile leanings.—Putnam has published "A Handy Law Book for the Layman" by Dr. A. S. Bolles. Freshmen law students cramming for an examination may find it useful, but the layman should be warned away from it. The old adage that a man who is his own lawyer has a fool for his client is truer today than ever.—"The Seventy Years Among Savages" (Thomas Seltzer, \$3.50) recalled by Henry S. Salt, a fanatical vegetarian and pacifist, were all passed among his fellow-Britons. The satirical opening chapter gives the gist of the book, and the pages on life at Eton and Cambridge fifty years ago are interesting. But most of the book is filled with the maunderings of a crank.

**Music, Plays, and Poetry.**—"Early History of Singing" (Longmans, \$1.50), by W. J. Henderson, narrates the progress of modern vocal art from its beginning in the Catholic liturgy of the first Christian centuries down to its full development in Italian opera. In addition to interesting historical information

the work contains some of the author's helpful hints for singers, and others culled from the writings of ancient musical masters. The book seems to be sufficiently recommended by the reputation of its author, who has been, since 1902, music critic of the *New York Sun*, for fourteen years instructor in musical history at the New York College of Music, and author of several other useful works, such as "The Story of Music" and "The Art of the Singer." A chapter on the development of the oratorio should be added to the book.—Allegri's "Miserere" (\$1.30), and Martini's "Christus Factus Est" (Herder, \$0.15) have been published by Leo P. Manzetti in a pleasing arrangement of his own. The first is for two choruses of unequal voices, and the second for three equal voices. Both are desirable numbers for Holy Week ceremonies.—Florence Converse's "Garments of Praise: a Miracle Cycle" (Dutton, \$2.00), which seems to be a non-Catholic's attempt to imitate the medieval miracle dramas, are called "simple plays in which romance, dramatic situation and reverence for spiritual values are delicately blended." But it must be said that the four plays in this modern cycle are hardly simple, reverent or remarkable for delicate blending of "spiritual values."—"Bill Boram" (Doran, \$1.50), by Robert Norwood, is the story of the conversion of a brutal skipper. In ninety-five pages there are some good verses and considerable second-rate poetry.—John L. Carleton, the winner of the Canadian prize-play competition of 1918, writes the story of Hildebrand and Henry in a five-act play, called "A Medieval Hun" (Cornhill, \$1.50). Students of dramatic literature will find the play of interest.

## BOOKS RECEIVED

- American Book Co., New York:**  
*Everyday Civics.* By Charles Edgar Finch; Clerical Practise. By William Lincoln Anderson, B.C.S., and Arthur W. Ross and Z. Carleton Staples, A.B.; *Advanced Lessons in Everyday English.* By Emma Miller Bolenius; *Civic Science in the Home.* By George W. Hunter, Ph.D., and Walter G. Whitman, A.M.; *Lecturas Para Principiantes.* Medora Loomis Ray; *Beginning Spanish: Direct Method.* By Aurelio M. Espinosa, Ph.D., and Clifford C. Allen, Ph.D.; *Playtime Stories.* By Agnes Dunlon and Robinson G. Jones; *Happy Hour Stories.* By M. Genevieve Silvester and Edith Marshall Peter; *Modern Times and the Living Past.* By Henry W. Elson, A.M., Ltd.D.  
**Apud Auctorem, 11 Rue des Récollets, Louvain:**  
*Exercitium Spiritualium Sancti Ignatii a Loyola Concordantia.* Auctore Eugenio Thibaut, S.J.  
**Gabriel Beauchêne, Paris:**  
*Le Quétiste Espagnol Michel Molinos (1628-1695).* Par le Père Paul Duden; *Les Luttes Présentes de l'Eglise.* Par Yves de la Brière; *De Deo Catholicam Ecclesiam Organice Vivificantem seu de Hodierna Ecclesiae Agnitione.* Auctore Michaele d'Herbigny, S.J.; *Sur le Sentier de la Guerre.* Par F. de Bélinay; *La Question Sociale. Et Les Principes Théologiques.* Par A. Michel; *Marie Mère de Grace. Etude Doctrinale.* Par R.-M. de la Broise et J.-V. Bainvel.  
**J. de Gigord, 15 Rue Cassette, Paris:**  
*L'Âme de St. Augustin.* Par Pierre Guilloux, S.J.  
**M. H. Gill & Co., Dublin:**  
*The Age of Whitewash.* By Conall Cearnach; *Mortal Coils, a Collection of Stories and Sketches by Irish Writers.*  
**5, Rue Bayard, Paris:**  
*Oeuvres Pastorales de S. Em. le Cardinal Sevin. Tome II.* Lyon (1912-1916).  
**The Talbot Press, Dublin:**  
*"On My Keeping" and in Theirs.* By Louis J. Walsh. 2/6; *The Constructive Work of Dail Eireann.* No. 1 and 2. 6 p. each.  
**The University of California Press, Berkeley:**  
*The Unity of Homer.* By John A. Scott; *Papers of the San Francisco Committee of Vigilance of 1851: Minutes and Miscellaneous Papers, Financial Accounts and Vouchers.* Edited by Mary Floyd Williams; *History of the San Francisco Committee of Vigilance of 1851.* By Mary Floyd Williams. Ph.D. \$5.00.  
**Charles Scribner's Sons, New York:**  
*The Sense of Humor.* By Max Eastman. \$2.00; *Variations.* By James Huneker. \$2.00.  
**The Catholic Truth Society, London and Brooklyn:**  
*St. John Berchmans (1599-1621).* By C. C. Martindale, S.J.; *Family Life.* By the Rev. Joseph Rickaby, S.J.; *My Religious Experiences.* By the Rev. Henry H. Wyman, C.S.P.; *The Bishop and the Three Poor Men.* By Emily Hickey.  
**The Encyclopedia Press, 119 East 57th Street, New York:**  
*The Canzoniere of Dante: A Contribution to Its Critical Edition.* By Luigi Cossio.  
**Harding & More, Ltd., 119 High Holborn, London:**  
*On the Right Trail: Friendly Counsel for Catholic Girl Guides.* By Flora L. Freeman?  
**Franciscan Herald Press, Chicago:**  
*Lauda Sion or Gregorian Melodies for Liturgical and Other Functions.* Compiled by Rev. Thomas Rust, O.F.M.  
**The Catholic Foreign Mission Society of America, Maryknoll, Ossining:**  
*Field Afar Stories.* Vol. III. \$1.00.  
**The Cornhill Publishing Co., Boston:**  
*The Hope of the Future.* By Edward E. Eagle. \$2.00.



- Harcourt, Brace & Howe, New York:**  
Modern Essays Selected, with Prefatory Essay and Biographical Notes, by Christopher Morley.
- Harvard University Press, Cambridge:**  
Immortality and Theism. By William Wallace Fenn. \$1.00.
- B. Herder Book Co., St. Louis:**  
The Counter-Reformation in Scotland. By John Hungerford Pollen. \$1.00; The Children's King. By a Sister of Notre Dame. Illustrated by T. Baines, Jr. \$0.70.
- Houghton Mifflin Co., Boston:**  
Heroes of Progress: Stories of Successful Americans. By Eva Marsh Tappan, Ph.D. \$1.25.
- P. J. Kennedy & Sons, New York:**  
The Priest Before the Altar. Compiled by F. MacNamara, C.S.S.R. \$1.00; Spiritual Teaching of Father Sebastian Bowden. Edited by the Fathers of the Oratory. \$2.00; When, Whom and How to Marry. By the Rev. C. McNeiry, C.S.S.R. \$0.50.
- Alfred A. Knopf, New York:**  
My Diaries (1888-1914). By Wilfrid Scawen Blunt. With a Foreword by Lady Gregory. Two vols. \$12.00.
- J. B. Lippincott Co., Philadelphia:**  
The Song of Songs: Being a Collection of Love Lyrics of Ancient Palestine. By Morris Jastrow, Jr., Ph.D. \$3.00.
- Longmans, Green & Co., New York:**  
The Individual and the Environment: Some Aspects of the Theory of Education as Adjustment. By J. E. Adamson, M.A., D.Lit.
- Macmillan Co., New York:**  
The Tower of Oblivion. By Oliver Onions. \$1.75; A History of California: The Spanish Period. By Charles Edward Chapman. \$4.50; The International Protection of Labor. By Boutelle Ellsworth Lowe, Ph.D. \$2.50; Maria Chapdelaine: A Tale of the Lake St. John Country. By Louis Hemon. \$2.00; Great Penitents. By Hugh Francis Blunt, LL.D. \$1.75; The Marriotts and the Powells. By Isabella Holt. \$2.00; Toward the Understanding of Jesus and Other Historical Studies. By Vladimir G. Simkhovitch, Ph.D. \$1.75.
- The Magnificat Press, Manchester:**  
My Own People. By Rev. Hugh Francis Blunt, LL.D. \$1.50.
- The Paulist Press, New York:**  
The Indwelling of the Holy Spirit. By Rev. Barthelemy Eroget. Translated by Rev. Sydney A. Raemers, M.A. \$2.25; Why God Became Man. By Leslie J. Walker, S.J. \$1.50.
- Räber & Cie, Luzern:**  
Weihnachtshomiletik. Von Weihnachten bis Septuagesima. Von A. Meyenberg. Cloth, \$6.00; paper cover, \$5.00.
- Small, Maynard & Co., Boston:**  
The Life of James Monroe. By George Morgan. \$4.00; Anthology of Magazine Verse for 1921. By William Stanley Braithwaite.
- Our Sunday Visitor, Huntington, Indiana:**  
The Art of Making Altar Laces. \$0.25; What Are the Middle Ages? By Godfrey Kurth. \$7.00 per hundred.
- Universita Gregoriana, 139, Via del Seminario, Romae (19):**  
De Castitate et de Vitiis Contrarii Tractatus Doctrinalis et Moralis. Auctore Arthuro Vermeersch, S. I. Editio Altera, Auctior et Emendatior. 20 fr.
- Whittel and Shepperson, Richmond, Va.:**  
Ole Marster and Other Verses. By Benjamin B. Valentine.

## EDUCATION

### The Constitution and the Schools

THAT Thomas Jefferson and Jefferson Davis are dead is incontrovertible. It is equally incontrovertible that their spirit is passing away. Not all that these two great Americans advocated has been approved by time and right reason, but in the main they stood for an individualism and a hatred of autocracy without which good government is impossible. Perhaps, too, it cannot be said that their spirit has perished utterly. In the South it is weak; but it is stronger in the North than it was, for instance, in April, 1861. It is a curious and somewhat amusing turn of the wheel, which makes the principles for which the Old South fought now find their chief defenders in the North. Hardly a year ago, the convention of State governors in Harrisburg witnessed the anomalous sight of Southern governors pleading for an utterly unconstitutional invasion of State rights, against the united opposition of governors from the North and West.

### A PROTESTANT FROM MAINE

THE latest protestant from the North is the Governor of Maine, the Hon. P. P. Baxter. Speaking at a public meeting in Portland on December 20, Mr. Baxter very rightly declared that interference from Washington was gradually destroying the constitutional independence of the States. Since the Constitution is an unopened book to many Americans, it is unfortunately true that these same Americans see no menace whatever in the invasion condemned by the governor. The invasion is, simply, the destruction, through Federal legislation, of the government built up by the founders of the Republic. The Constitution is equally solicitous for the rights of the States and of the central government. Within the sphere of the powers reserved by the States to themselves, the States are supreme. Within the sphere of the

enumerated powers delegated to the Federal Government, the Federal Government is supreme. Encroachment by the Federal Government upon the sovereignty of the States is as destructive of the balance of power as invasion by the States of the constitutional rights of the Federal Government. If violation by either party becomes a settled policy, we may have government, but not the Federal Government of the Constitution. There can be no question that the present tendency is away from the Constitution, and towards a centralized autocracy which in time will absorb all local rights and thereby make local government impossible. The policy which today rules Congress is to regard the States as so many counties, political entities which have no rights except what may be granted by Congress. This centralized government may be good or bad, but it is in no sense the Government contemplated by the Constitution of the United States.

### FEDERAL SUBSIDIES

"IT is strange," said Governor Baxter, "that the question of State rights, the rock upon which the country split sixty years ago, adopted then in the South, is now taken up in the North. Very few people realize," continued the Governor, "that by degrees the Federal Government is going to invade most of the State departments, and take away their independence." But the Governor did not confine himself to generalities. He pointed out that the favored method of establishing a Federal control of State activities was the offer of a Federal subsidy "on condition that the plans approved by the Federal Government be adopted." This is a new but altogether correct statement. The advocates of the Sterling-Towner bill, which destroys local control of the schools, are at pains to demonstrate that under the Federal plan the independence of the States is unimpaired, and in the last revision of the bill have inserted a clause to that effect. The uselessness of this clause has been shown again and again in these columns. As long as the States are required to submit their educational programs to Washington or be cut off from the Federal appropriation, so long will the Secretary of Education, a political appointee, control the schools of this country. Even if controversies are to be submitted, as has been suggested, to a board of arbitration, Federal control will still be assured. This submission would mean, first that the State, in its control of its schools, must submit to an external committee which, under the Constitution, can have no authority whatever over the schools of any State, and next, that the committee, since its findings are worthless until approved by the Federal Secretary, is nothing but a paper board. In neither case are the rights reserved to the States protected. "Gradually," said Governor Baxter, "the Federal Government has been encroaching upon our schools." It has in all truth, and if the Towner-Sterling bill ever becomes law, the last precious right of the States over their schools will be transferred to a parcel of political bureaucrats at Washington.

### AND FROM ILLINOIS

ON December 1, Dr. David Kinley, president of the University of Illinois, one of the keenest critics of the unconstitutional Towner-Sterling plan, said plainly that unless the present sweep toward centralization is checked nothing can prevent the United States from becoming "a great continental democracy, governed in all important activities from Washington."

This onward sweep of Federal power is breaking down State authority. Are we to allow it to gain control over all the details of local affairs? The invasion by Federal authority is now admitted. Shall we permit it to extend to the new field of education, or to new methods which, to many, seem sinister in their influence? Shall we accept the doctrine that we are destined to become a great continental democracy, governed in all important activities from Washington, or shall we try to preserve the local autonomy in communities and States which is necessary to our liberties? Now education is one of the matters not delegated to the Federal Government by the Constitution. It is a State function.

We are on the threshold of a new educational policy, and many citizens are raising questions about the wisdom of educational proposals now before Congress. . . . The more recent acts involve a principle which is vicious, because they tend to undermine local authority in educational matters. The provision that the States match the Federal appropriations, contains within itself the germ of a power which, when developed, will determine the character and extent of our education. It has in it the possibility of destroying the initiative and independence of every school district in the country.

Dr. Kinley's direct criticisms contrast strongly with the disingenuous statements with which the National Education Association is flooding the country. No serious student who has followed the development of similar legislation has any doubt of the extent to which the Federal school law, as proposed in the Towner-Sterling bill, can be pushed. That it will mean in the end Federal control has been asserted by schoolmen so experienced as President Hibben and Dean West of Princeton, former President Hadley of Yale, President-emeritus Eliot of Harvard, and Dr. A. S. Downing of the New York State Board of Education. It may also be noted that not even the most experienced lobbyist sent out by the National Education Association has dared assert that the Federal Government has shown any qualifications for the work which it would assume under the Towner-Sterling plan. The entire campaign for the bill is based on two false assumptions: first, that the State have shown themselves incompetent to conduct public schools, and second, that the Federal Government can succeed where the States have failed.

#### AND UTAH

ONE of the most alarming facts is that today very few men in Congress are alive to the danger of centralization. We are surely building up in this country a bureaucracy such as no other country on earth, not even Prussia in her most Bismarckian days, or France under the Napoleonic régime, ever maintained. We have more than a million Federal employees, and hardly a day passes in which some new scheme to create offices and office-holders is not proposed in Congress. "The tide has set in for the centralization of power and authority," said Senator King on December 19, referring to the increasing number of Federal officials and Federal pensions, "and we shall soon have in this nation all the evils and vices that attend centralized authority and bureaucratic governments."

The public treasury is free to all who knock at the doors of Congress. Whenever a catastrophe overtakes individual, State or Nation, or for that matter, other nations, the Federal Treasury becomes the fountain to which all resort for relief. Mr. President, those who follow legislation and the general attitude of the people today, must be struck by the remarkable growth of bureaucracy, and the unmistakable evidence of the inertia and the enervating spirit existing among many. In the yearly days of the Republic, the appeals of the leaders of the people were in behalf of individualism and local independence, and were directed toward the development of those vigorous qualities which have so often found expression in the race, and in virile and progressive peoples. Our fathers realized that the strength of a nation depended upon the strength of the people, upon their capacity for self-government, and upon the assertion by the individuals of those faculties which have ever been preeminent in States where liberty was enjoyed.

I have upon a number of occasions called the attention of the Senate to the subsidence of that spirit of independence and that love of local self-government so strongly manifested in the early days of the Republic. There seems to be a feeling throughout the land that whenever any evil exists or any trouble arises resort must be had to the Federal Government. We find everywhere a disposition to break down the lines separating the States from the Federal Government and to press upon the Federal Government the obligations which rest upon individuals and upon the States; and Congress encourages, by its appropriations and its legislation, this attitude of the people. I am reminded of the words of De Tocqueville, who said: "The French Government having assumed the place of Providence, it was natural that everyone should invoke its aid in his individual necessities." While the peoples of other lands are clamoring for local self-government and for

the diffusion of authority and power rather than its centralization, we are pursuing the opposite course.

I was reading but a moment ago the remarkable development in the new Serbian State. Notwithstanding the unparalleled disasters which came to the peoples of the new State as a result of the war, they are addressing themselves with fortitude and courage to the tremendous tasks placed upon them. They are not asking for contributions from the State; they are not seeking appropriations; but are asserting a spirit of independence which, in the end, will solve the economic and political problems with which they are confronted. They are learning the art of local self-government and are seeking to develop that morale and those qualities which are essential to freedom and to a progressive civilization.

But in the United States we have apostles who are giving their time to teaching the people how weak and pallid they are, and how unfortunate is their condition. These preachers of discontent offer as a panacea for the local ills and for the national ailments the assertion of greater authority by the Federal Government, and the weakening of the individual and of the strength and authority of local communities and of the States themselves. Organizations are effected to importune, if not coerce Congress, to grant appropriations and aid for relief with respect to matters which are not within the purview of the Federal Government. The demands made upon the Federal Treasury, if granted, would exhaust it, though it took from the people 10 times as much as is now exacted.

The majority party is seeking for revenue to meet the needs of the Government and the deficits which are arising because of the lavish appropriations made and the insufficient returns from existing revenue laws. The Federal Government is spending hundreds of millions with which it should not be charged, and though Senators know that the revenue which will be derived under existing law will be insufficient for proper expenditures they support measures which call for large sums, and which should not be a charge upon the Federal Treasury. The promises of economy are not being realized. The promised reduction of office holders has not been accomplished. Indeed, in some departments additional employees have been added and we are threatened with new departments and new bureaus which will call for thousands, if not tens of thousands of Federal employees.

Plainly, the times are not ripe for the enrolment of another army of Federal employees, all engaged upon the unconstitutional task of controlling the local schools, and supported, to begin with, by an annual appropriation of \$100,000,500.

PAUL L. BLAKELY, S. J.

#### SOCIOLOGY

##### The Catholic Boys' Brigade

THE Hierarchy of the United States, at its session in September, discussed and recommended for extension and support the Catholic Boys' Brigade of the United States. The National Catholic Welfare Council will promote this work through the National Council of Catholic Men, and will begin an active campaign as soon as the plans have been definitely worked out. Those of our readers who have read the notice about the Brigade in AMERICA will certainly welcome a more detailed explanation of this movement.

Not for the mere pleasure of seeing well-drilled boys in uniform was the C. B. B. originally started and developed, but to remedy as far as possible a serious defect in our system of education. To close observers of social conditions during the past year, it has become clear that many Catholic boys were receiving but scant religious instruction, for the simple reason that they did not attend a parish school and that no other effective means of reaching them existed. Most of these boys, it is true, had received some religious instruction before their first Holy Communion and Confirmation, but afterwards they either ceased altogether to attend instructions, or their attendance grew less and less regular, until they eventually drifted away, and were lost sight of by their pastors. Other Catholic boys were not even known to their clergy, because they had no contact whatever with their parish, and of these many joined non-Catholic organizations, where their young minds speedily acquired the idea that the Catholic Church is not



up-to-date in social matters, and that the "real thing" is only to be had from Protestant or non-sectarian sources.

#### THE FOUNDING

THE consequence of this condition of affairs was that respect for authority decreased, and the desire for pleasures of an immoral or at least doubtful character, became widely prevalent. Another source of apprehension was the fact that the number of Catholic boys taking up higher studies was not keeping step with that of non-Catholics, with the necessary consequence of a diminution of material for future Catholic leaders.

Considering these conditions, the Rev. Thomas J. Lynch and other men experienced in work among boys, looked for something which might reduce the evil results, or might prevent them entirely. They knew full well that the reformation of the home would be the only lasting cure; nevertheless they also agreed that an organization should be started wherewith to reach boys indirectly by providing attractive, healthy and innocent recreation. The organization should not supplant already existing religious societies such as the Junior Holy Name, the Sodality or others, but might form the social side of all these societies, and be the means of increasing their membership and utility. Not finding in existence any large organization for boys answering the purpose completely, they adopted the best that could be found in clubs, scouts and cadet organizations. The material was worked out into a varied but well-regulated program, in such a way as to leave the movement so flexible that any unit of boys might join without losing its character or identity. Although its first aim was and still is to bring in the public-school boys, it does not exclude and is of real benefit to all Catholic boys without distinction.

The Brigade was launched in 1916 at the direction and with the recommendation of his Eminence Cardinal Farley and was successful from the beginning. It developed rapidly until the ravages of war nearly caused its complete annihilation. With the approval of his Grace, Archbishop Hayes, the work was reorganized in 1920, and since has received the approval of the Holy See in the form of indulgences, the recommendations of many bishops and prelates and the endorsement of some of the largest organizations of men in the country. Branches are multiplying and its nationalization is progressing steadily.

#### PURPOSE OF THE BRIGADE

HAVING the motto "For God and Country," the Brigade seeks to build up the character and health of its members by means calculated to be beneficial to the mind as well as to the body. All its activities are used to obtain this end, to make our boys faithful Catholics and patriotic citizens. Although the Brigade has chosen the military form of ancient knighthood as being best suited for its work, it cannot be accused of militarism. It encourages, however, military virtues by inculcating discipline, sense of honor, self-restraint and respect for lawful authority, all of which it strives to supernaturalize, and all of which are badly needed at present. The Brigade is an out-door as well as an in-door movement. It has its own uniform, neat but inexpensive, which is not compulsory for those who desire to do without or who have already uniforms of their own.

The weekly Brigade meetings are divided into three periods of 30-40 minutes each. The first period is recreational, consisting in games and sports. The second period occupies a simple military training indispensable for public appearances. The third period is educational for which the "Handbook for Instructors" furnishes a variety of useful topics. This period provides an opportunity for heart-to-heart talks by the Reverend Director. The meetings conclude with the Brigade song and the indulgenced Brigade pledge.

Besides the attendance at regular Brigade meetings and at in-

structions for public-school pupils, members are encouraged to receive the Sacraments monthly, unless this feature is provided for by a religious organization to which they belong. About four times a year a united Vesper service is held, each time in a different church, to which all branches of a city or neighborhood are invited. Annual events are a field day and camping. To these may be added occasional features like athletic meets, games, contests, installation of officers, promotions, distribution of awards, outings, hikes, parades, exhibitions, social evenings, procuring of employment and promotion of higher education by talks and active support. The execution of the program is left entirely to the judgment of the director, who should adapt it to the particular needs of his branch. Different conditions prevailing in different places, make a too closely drafted program impossible.

A fine Catholic spirit pervades the whole movement. It is something really Catholic and at the same time really social and patriotic and therefore well suited for the work of Americanizing the sons of our foreign-born brethren in the Faith.

The headquarters, 128 West 37th Street, New York, or the National Office, 1312 Massachusetts Ave., N. W. Washington, D. C., may be asked for more particular information.

FR. KILIAN, O. M. CAP.,  
Chief Commissioner, C.B.B.

#### NOTE AND COMMENT

##### Silver Jubilee of New York Apostolate

THE New York Apostolate celebrates in January the silver jubilee of its foundation, and some idea of the immense work for God which it has accomplished may be gathered from the following extract, taken from the report of its labors made by its superior, the Reverend John E. Wickham:

In January, 1897, the Most Rev. Michael A. Corrigan founded a missionary band of diocesan priests, with the corporate title of the New York Apostolate. This year the Apostolate is offering to his Grace, Archbishop Hayes, the following résumé of its twenty-five years' service: Total number of missions, 1,208; number of missions to Catholics, 936; number of missions to non-Catholics, 272; number of converts, 5,138; number of adult Catholics prepared for First Communion and Confirmation, 15,000; number of mission confessions, 906,894.

During the fruitful period of its existence the Apostolate has visited nearly every parish both in the city and the country, and in many parishes as many as eight, nine and ten successive missions have been preached. If the work of the New York band has not been extended to other dioceses in equally large measure the reason has been the impossibility of accepting the numerous calls that have been made. The report very wisely notes that statistics are inadequate to show the real success of the missionary band; this is the secret of the King, and of the innumerable souls that have profited by its ministry. How much prejudice has been broken down, how much truth has been sown, how much hostile atmosphere has been dissipated, by the tireless, tactful, prayerful zeal of the members of the band cannot be accurately estimated, but it is safe to say that the Apostolate has had a very large share in creating that attitude of tolerance and of good-will among non-Catholics which has happily succeeded the days of black mistrust. But it was among the Catholics themselves that the best work of the band has been wrought. If New York City is today one of the most fervent centers of Catholic faith and practise, it is due, in no small part, to the enlightened and persevering efforts of the organization, in the founding of which Archbishop Corrigan was building even more wisely than he knew.

##### A Rather Unusual Wedding

AS an illustration of the absurdities created by the Trianon Treaty the circumstances of an Hungarian wedding recently celebrated at New Szeged may deserve attention. The engaged

couple were both Hungarians. The bridegroom resided in the area that still constitutes the remnant of mutilated Hungary. The bride lived in the part ceded to Serbia. Considered now as a Serbian subject she was refused a passport for her marriage. What was to be done? The solution of their difficulty was found when the pair met on opposite sides of the demarcation line, and the wedding ceremony was performed there. This once more converted the young lady into an Hungarian subject, and at its conclusion no further legal obstacle prevented her from accompanying her husband to his Hungarian home. A not unsimilar condition, but one without this happy conclusion, is that described to us in a letter from an Austrian religious whose monastery, after the division of the Tyrol, remains on Austrian soil while the main field of its activity now belongs to Italy. Worst of all the Italian Government insists that in future no work for souls is to be accomplished in the Italian district except by priests belonging to the Italian State. Either the monks must be separated from their monastery or the people from their pastors. In view of the existing poverty the first solution is most difficult while the second is destructive of souls. These are but comparatively petty instances of what is happening on all sides, under most tragic circumstances, in these distressed countries made safe for democracy.

#### Words of Encouragement for American Catholics

GOOD words of encouragement and counsel were those spoken by Carlton Hayes at the Catholic Women's national convention, as reported in the *N. C. W. C. Bulletin*. "In the United States today," he said, "the Catholic Church has an opportunity the like of which has not been presented since the ancient days of the Roman Empire." The seed of faith planted in our cities, chiefly by humble immigrants, has grown and fructified from coast to coast, and may well now bring forth a rich harvest of spirit, mind and culture. Within a century we have increased from 40,000 to 20,000,000.

Nevertheless, in spite of the Church's amazing growth, American Catholics have had no such influence upon the thought and life of the whole nation as their numbers would lead us to expect. They have come too recently from Europe; they have been distributed too unevenly throughout the country; they have had to toil in a new land for bare subsistence; they have had to disarm criticism and prejudice; they have had to build churches and seminaries and schools.

Right now, for the first time, real opportunity presents itself to the Catholic Church in the United States. With the foundations of ecclesiastical organization securely laid, with a great educational system elaborated, with the vast majority of our people native born, and with a steady trickle of converts from among the colonial families of America, the way is at last prepared for Catholicism to supply spiritual and intellectual leaders to the American nation. We are no longer immigrants. We are Americans, and as such we take second place to none in allegiance to our country and in prayer and work for her prosperity and well-being. Early Catholics were the salt of the Roman Empire; we American Catholics can and shall be, under Divine Providence, the salt of the United States.

Catholics, it is true, are a minority, but a large minority of the American nation, approximately one-fifth. Besides, and this it is well for us to bear in mind: "Throughout history the most vital changes and reforms have been inaugurated and accomplished by minorities, sometimes by small minorities." Let us, as he urges, go forward with unwavering confidence, fight "not so much against something as for something," and by God's grace we shall be a constructive power in a destructive and disintegrating world.

#### Society of Mary Greets Superior General

THE Eastern Province of the Society of Mary has published a beautiful "Jubilee Souvenir" commemorating the sacerdotal golden jubilee of its Superior General, the Very Rev. Joseph

Hiss, whose residence is at Nivelles, in Belgium. Special celebrations were held before the Christmas holidays in the numerous schools of the Society in the United States. The Brothers of Mary came to America in answer to an appeal from the Jesuit missionary, Father Weninger, and reached New York on Independence Day, 1849. Today the Society in America numbers 550, located in sixty establishments. Of these, six are colleges, twenty are high schools and the remainder parish schools. To Cincinnati Father Weninger first brought them, and it is in the State of Ohio that they have built up their University of Dayton. Under the present Provincial of the Cincinnati Province, the Very Rev. B. P. O'Reilly, the College of Engineering was opened at St. Mary College, Dayton, in 1911; the Pre-Medical School began its courses in 1915, and in 1920 the title of the college was changed to that of "The University of Dayton." During the same year the Colleges of Education, and of Finance and Commerce, and the School of Sociology were added. Previous to 1908 there had been but one American province. This had gradually grown so large that it was deemed advisable to form two distinct provinces, known respectively as the Cincinnati and the St. Louis Province. The latter has its novitiate at Maryhurst, near Kirkwood, Mo., and is at present completing its normal school. In sending his congratulations to the Superior General of the Society of Mary the Archbishop of Cincinnati writes: "Yours is the rare distinction of having during nearly forty years presided over the Society, a striking evidence of the esteem in which you are held and an eloquent tribute to the virtues of heart and mind that you possess. May God richly bless you and the Society of Mary, in whose welfare you are deeply interested, so that it may grow and prosper."

#### Great Lay Leader Dies as Dominican

THE recent death of Father Raymundus, O.P., in his quiet monastery at Cologne, calls to mind the notable life of one of Germany's most illustrious leaders. By Papal dispensation he entered the Dominican novitiate in 1907, at the advanced age of seventy-three years, and was ordained to the priesthood in 1908. The event attracted the attention of the entire Catholic world. Before that time he had been known as Prince Karl zu Löwenstein. Born May 22, 1834, he was destined to become a central figure in the earliest development of modern Catholic organization. When a central committee was formed, in 1868, for a closer union of the Catholic societies, he became its chairman. In 1871 he was one of the signers of that famous appeal which led to the formation of the Center party. At the Catholic Day of 1879, after the storm and stress of the *Kulturkampf*, Windthorst himself declared that the firm and fearless attitude of the great Prince von Löwenstein had been "of the greatest and most decisive importance for the Catholic cause." He was one of Germany's early social leaders. Under his presidency of the Catholic Day at Düsseldorf, in 1869, the first social section was formed, while historic social resolutions were passed at a conference called by him at Castle Haid in Bohemia, where during the persecution of Catholics he had for seven years sheltered the exiled Bishop Blum of Limburg. Later he was conspicuous also for his activity in the international Anti-Duelling League, of which he founded a great number of locals in Germany. An enthusiastic account of his energetic life in the *Deutsche Zukunft* closes with the statement that his personality will never be forgotten in the history of German Catholic life, while his character will remain an inspiration for all time. No less notable than his public career was the lovable humility and zeal of his religious life. It is to be noted that German Catholics have during recent months lost an unusual number of their greatest men.